

William Smith
A N
A N S W E R

int o f This world

A S E R M O N

L A T E L Y

Published against the *Methodists*,

B Y

The Rev. Mr George White, M. A.

MINISTER of COLNE and MARSDEN,

In *LANCASHIRE*.

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MINISTER of HAWORTH

K S H I R E.

*Chief, O mighty Man? The
usually, Thy Tongue de-
r, working deceitfully.
Lying rather than
savouring Words, O
may thee for
thy*





An ANSWER, &c.

Reverend Sir,



IN the first Advertisement of the Sermon you have lately published against the *Methodists*, You wou'd needs give the *World* some Reason to expect a *Non-pareil*, something so elaborate and accomplish'd, as to be altogether *unanswerable*: But upon its appearing, how are we disappointed! How far is the Performance short of the Promise! For my Part, I can in no wise see how it is unanswerable, except it be, that it deserves not any Answer at all, 'Tis so full of palpable *Contradictions*, *Absurdities*, *Falsities*, *groundless Suggestions*, and *malicious Surmises*, &c. that it in some Sort *vindicates* the People, 'twas intended to *asperse*; and flirts back the Dirt it shou'd have cast upon *them*, upon its own *Author*. Pray what have you said more than any poor, petulant Wretch dares to say? The very *Tinkers* and *Colliers* of your Parish have of late acted the *Parson*, as well as you have done; and with as much Regard to Truth and the Honour of God,

GOD. The Dangers, for an Hint of it, which you wou'd unjustly insinuate from the Conduct of the *Methodists* to your *Trade*, 'tis probable, proceed rather from the malevolent Suggestions of such a Banditti, than from any, even plausible Observations, that you are able to make of the Matter. You and I know little more of the Nature of *Trade*, than of the *Philosopher's Stone*. Herein therefore, we may take it for granted, that these Men have been your Teachers.

The Reasons that have induced me to answer your Sermon, tho' otherwise, not worth answering, are chiefly these; A just and ingenuous Vindication of the Principles and Proceedings of those People, whom you have endeavoured so industriously to traduce and vilify; Likewise the Conviction of such, who, as common Enemies of all true Religion, or the very Appearance of it, are prone enough to swallow down any Thing, that may tend to the *Detriment* of the Truth as it is in JESUS, and the *Scandal, misrepresentation* and *Prejudice* of its avowed and faithful *Friends*. And lastly, for the Encouragement of those, that are about, and the Confirmation of those, that already have, embraced the *Principles* of the *Methodists*, despicable indeed upon their Account and Name: But nevertheless to every sincere Inquirer after Truth and Happiness, evidently, and every Way agreeable to the Gospel of our LORD, and consequently to the Principles of our *Establish'd Church*; nor in any wise, that I can find, materially different from those of any *Denomination* of our *Dissenting Brethren*.

And as these are the chief Reasons, that prevailed on me to make any Reply at all; so it is my Desire also, therewith, honestly and impartially to take
Notice

Notice of each Paragraph, as they stand. To pursue this Method will, indeed, be attended with some Difficulties, by Reason of the Looseness of the Connection in many Places. I must likewise be obliged sometimes to range your straggled Sentences into a proper System; or must answer several tautological Pieces of Paragraphs in one Place, and the remaining Scraps of such Paragraphs respectively in as many other Places. These Inconveniences, however, shall be dispens'd with as well as I can. To proceed therefore.

Your first and second Paragraphs, intended for an Introduction, are taken up with what may be granted, asserting the Necessity Mankind found themselves under of Superiority and Subordination, in the ordering, governing and well-being of human Society. This Necessity is allowed also in Ecclesiastical, as well as Civil Oeconomy. But how improper such an Introduction is to the following Subject will all along obviously appear. The Text also is as foreign to the Design it is intended to serve, as the Introduction. What you say concerning the Inspection or Government of the Church by a Succession of Bishops, Priests and Deacons, in every Century almost down to this very Day, &c. tho' many may undertake to disprove it, (it being a controverted Point) yet I shall not altogether deny. Though when you proceed so far as to affirm in the next Words of this Paragraph, 'That other Pretenders to Ministerial Powers (*if you mean hereby to preaching*) were treated, as insolent Encroachers, and as Enemies to the unanimous Practice and Peace of all Churches.' This is utterly false, as I shall by and bye, I hope, in a more proper Place clearly prove.

Nor will it appear, that I can discern, sufficiently evident, that St. *Paul*, ' whatever he perceived ' of this Kind, growing in the Church of *Corinth*, ' i. e. of Pretenders to Ministerial Powers, saw this, ' with some Degree of Indignation, to create (as ' you term it) the utmost Confusion.' And that this, as you wou'd have us believe, gave Occasion for the Words of the Text, *God is not the Author of Confusion, but of Peace*. If it does, the Context must prove it. The Beginning of this we may fix at the 26th Verse, where the Apostle begins thus, *How is it then, Brethren, when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, &c.* That is every one of the Gifted Men exercised his own Gift promiscuously at the same Time in the Congregation. This seems to be one, and that no small Cause, of Disorder and Confusion. Another was several *speaking together* in an unknown Tongue, without an Interpreter, Ver. 27, 28. Another, several Prophets *propheying* (or preaching) at once. One also beginning before another had done; or not ceasing, when another, having a Revelation, began. Moreover this they did without one to judge of what was deliver'd, Ver. 29, 30, &c. These Disorders (of no small Consequence) seem to me to be the Occasion of the Text, *God is not the Author of Confusion, but of Peace*. GOD, that is to say, will by no Means warrant such Irregularities in the Church. Now which Way the Occasion of the Text, and the Conduct of the *Methodists* can be brought without Violence to tally, I see not: Except they be guilty of the same, or the like Disorders. Doth one of their Teachers sing Psalms, and another pray in your Church, while you are preaching? Or do they start
up,

up, two or three at once, and preach there? Or do you hear that they do any such Things in their own Meetings?

Shou'd you say, it is evident such Pretenders to spiritual, or ministerial Gifts did intrude themselves into the Church of *Corinth*, as were not qualified from Ver. the 29th: Because one must judge of what another prophesied. But, Sir, how not qualified? By the Authority of God or Man? If this be the Meaning of the Words; and the Term Judge denotes one, who is to judge of the Prophet's Qualification, or Mission, as well as of what he speaks. It must be of that by God; As is evident from the Verse before the Text; The Spirits of the Prophets are subject to the Prophets. To bring this Case Home then to the Call of these *Methodist Preachers*, who must judge whether theirs be of God? Not you, I think: Mind, Sir, the Spirits of the Prophets are subject to the Prophets. Your Sermon, and late Conduct demonstrate that you are void of such a *Discerning Spirit*. The *Methodist Preachers* therefore may be right in this Respect also, for ought you can object; and the Text as far from making against them in this View, as the other.

But if it be for Want of a Qualification from Man only, that they, who attempted to take upon them the Ministerial Office in any wise in the Church of Corinth, were *insolent Encroachers* and *Enemies* to that *Church's Peace*: And that the Apostle therefore perceiving this *with some Degree of Indignation*, took Occasion to utter the Words of the Text. This, indeed, seems to be your Notion, oftner than once in your Sermon, of an Encroacher, whether it be the Apostle's, or not. But, Sir, if this be admitted, then all these Gifted Men were
insolent

insolent Encroachers and Enemies to the unanimous Practice and Peace, at least, of this Church. For it cannot be easily proved that they were qualified by Men in publick Authority, or by the Imposition of Hands. There seems to be very small Grounds to suppose, that there was either Bishop, Priest or Deacon in the Church of *Corinth* at that Time: If there were, it is strange, that the Family of *Cloe* shou'd be the first, and only Persons, that we read of, and not one or other of these Ecclesiasticks, to inform the Apostle of the Errors that were crept into, and the Contentions arisen in that Church. Why writes he this Epistle to that Church, and not rather to such Governors, as he did, on other Occasions, as to *Timothy* and *Titus*, if there were any such? Yea, the Apostle's ordering the Excommunication *, and afterwards the Absolution, of the incestuous Person, is no very bad Argument to prove this. Will you dare to say then, that the Text is level'd, at such, as were not outwardly qualified, as it is probable these Gifted Men were not? And if not, which Way does it reflect upon these *Itinerants*?

Nor is the forbidding Women to speak in the Church, a clear Argument for your Purpose, however you may take upon you to affirm, that the Apostle saw, 'with some Degree of Indignation, 'how the Notion of *prophecyng* or *preaching* 'created the utmost Confusion, and even gave Occasion to *Women* to utter their Exhortations in 'Publick.' Their Fault, as I think, think you and others, as you will, seems to be rather speaking in the Church, for learning than teaching's Sake; as appears from those Words, *If they will learn any*

* 1 Cor. v. 3, 4, 5. — 2 Epist. Chap. ii.

thing, let them ask their Husbands at Home; For it is a Shame for a Woman to speak in the Church, ver. 35. What Confusion such Behaviour must occasion in their publick Devotion; what Interruption to both Preachers and Hearers at such a Season, is no Difficulty to conjecture. And indeed how needless; seeing their Enquiries might be as well answered *by asking their Husbands at Home*. This therefore is no sufficient Argument to prove that the Apostle was suspicious of any such outwardly qualified *Pretenders to ministerial Powers encroaching thereon*, or that such were prejudicial to the unanimous Practice and Peace of the Church of Corinth, and that the Women on this Account gave Occasion for the Words of the Text. Consequently the Text can have nothing in this Light against the Methodist-Preachers, for want of an outward Qualification to preach, nor does it make such the Authors of Confusion in the Church on that Account, at this Day.

You proceed (Page 10) “ And whereas it was “ Matter of Fact, that these irregular Practices were “ contrary to Order and Peace.” Sir, with your Leave, let us dash out this Paragraph, seeing you have so widely mistaken, or basely perverted the Sense and Design of the Text.

Yet again in the next Clause; “ I shall take Occasion from these Words” (why, indeed a Man must needs have a Text in the Front of his Sermon; or else -----) But, Sir, bethink you; Do you consider what you are about? Doth the Apostle authorize you to divert his Words to the intended Use? What the Apostle meant by them we have already seen; what you mean by them, we are to learn in the next Words: “ First, to point out such Practi-

“ ces, as create a shameful Confusion amongst
 “ us ; and are directly contrary to Peace, and
 “ the decent Customs of all the Churches of the
 “ Faithful. And, Secondly, to mention such per-
 “ suasive Inferences or Observations, as may possibly,
 “ for the future, prevent the said Confusion, and
 “ many other notorious Consequences.” It might
 have been wished, for your own Cr dit, that out of
 Love for the Truth, and a due Reverence and Re-
 gard for the Apostle, or rather for the HOLY SPIRIT,
 who gav  him Utterance, that you had stuck close
 to your Text, as every Gospel-Divine doth. But
 I am afraid, it will appear, you are but too like
 many a Priest more, who, so soon as they have ta-
 ken their Text, fall on to quite another Subject, and
 never own it more so long as they stay in the Pulpit.

Under the former Proposition you begin thus,
 “ If Fact did not demonstrate to us, what a System
 “ of uncommon Notions Ignorance and Superstition
 “ has lately introduced ; we cou’d scarcely believe
 “ any such Thing within the Limits of Christi-
 “ anity, much less in these our Kingdoms.” Whe-
 ther you begin like a Christian, I question ; you
 might seem rather to effect the Method of the old
 Heathen Orators, artfully and invidiously labouring,
 the first Thing you do, to inspirit the Breasts of
 your Hearers with Prejudice and Resentment against
 their Neighbours, before you either prove or relate
 any Thing against them. But what is this System
 of uncommon Notions ? And how doth it appear
 that Ignorance and Superstition hath lately introdu-
 ced it ? Have you informed yourself ? There is very
 little Appearance of it in any Part of your Sermon.
 And wou’d you have ev’ry Body believe you, be-
 cause you have said it ? And pay an *implicit Faith*

to your *Ipsedixits*? I wonder not at it: This is *Mother-Church* Right; A *Mode* of the Whore of Babylon. * But, Sir, permit me to inform both yourself and your Audience what the *Notions* of the *Methodists* are, which you tell them are *uncommon*, and lately introduced by Ignorance and Superstition.

The Methodists Notions or Principles, and Doctrines.

They believe and teach that God created Man in HIS OWN *Image* and *Likeness* *: A perfect Creature, into whom God inspired HIS OWN *Likeness*, that is, HIS OWN *Love* and *Holiness*, and herein consisted Man's Primeval Happiness in *Eden*, which, so long as he kept it, made all Things, all created Things around Him, animate and inanimate, happy to Him, and happy in themselves. Love then was, as it now again in CHRIST is, the one, sole, simple, sufficient, catholick, Motive to Holiness, Divine Obedience, or doing the CREATOR'S Will (by some call'd HIS Law;) and Man was furnished with Abilities competent of a perfect unerring Obedience to HIS LORD. This Will or Law of the CREATOR was either emblematically couched under the Prohibition of eating of the Tree of Knowledge of Good and Evil, as some think; or this was one notorious Prohibition compromised in, or annex'd positively to HIS Law, and sensibly placed before *Adam's* Eyes for his Observance. Whether Way it was, 'tis all one in the Main: *In the Day that thou eatest thereof thou shalt surely die*, † said God. The Violation of this Prohibition, simply considered, as such, or of any other Precept of

* Gen. ii. 17. † Rom. v. 12, 14, 15.

HIS Will, couch'd under it, is threaten'd with Death. A Deprivation of the Divine Favour; Love and Primeval Happiness in and with the Creator in Paradise. An Alienation from, or being without God in the World. This Death furthermore, the *Methodists* teach, extended to all the Race of *Adam*, as daily Experience proves, and it is a threefold Death, say they, Corporal †, Spiritual ‡, Eternal ||. In the first, consists the Separation of Soul and Body, with the Dissolution of the latter. In the second, an Alienation from God, with a Deprivation of our Original Faculties, our Understanding darken'd, our Wills perverse, and our Affections vitiated. And in the last; the eternal Damnation of Soul and Body.

They believe and teach, that by Reason of this second Death, Man can neither will nor do any Thing, but what is evil before God, and tho' never so seemingly good and virtuous, is nevertheless deserving of nothing but His eternal Wrath. *There is none that doth Good, no not one. ** We are not sufficient of ourselves to think any thing, as of ourselves ††*; and so says our Church. "The Condition of Man after the Fall of *Adam* is such, that
 " he cannot turn and prepare himself by his own
 " natural Strength and good Works to Faith and
 " Calling upon God ††."

That notwithstanding this deplorable Condition or Inability of Man, whilst he remains in this natural State, or rather under the Condition of the Fall, that Will or Law of God aforelaid (or old Cove-

† Gen. iii. 19. 1 Cor. xv. 22. Heb. ix. 27.

‡ Rom. v. 18. Ephes. ii. 1, 2, 5, 12. Col. ii. 13.

|| Rom. v. ult. ** Rom. 7. †† 2 Cor. iii. 5. Psal. xiv. 1, 3.

†† Acts x.

nant, the Covenant of Works, as many truly call it) still stands against him in full Force and Virtue, and indispensably insists upon the very same perfect Obedience thereto, as if Man still enjoyed his primitive Powers and Abilities.

From this Doctrine of Man's fallen Estate, these *Methodists*, like true Christians, sound *Churchmen*, and *orthodox Divines*, believe and preach up these Consequences. 1st. That every natural Man, if he is determined to live and die, as he came out of *Adam's* Loins, is bound, though without Strength, to perform an all-perfect, sinless, Obedience to this Will, or Law of God, for to regain the Favour, Love and Felicity of, and with, God, from which *Adam*, by Transgression, fell. 2dly. That suppose a Man did actually live up to such an Obedience, it would still be impossible, to regain that Happiness; because of Original Sin, wherein he is both born and conceived*: Actual Obedience being no Atonement or Satisfaction for the Original Offence. 3dly. That much less then Man's actual Obedience to the Divine Law atone for, or pacify God for actual Transgression. 4thly. That supposing therefore a Natural Man, after the Commission of but one single Sin, (and that, per chance, but an evil Word, Jest, or Thought †) a Million of which Offences, in the Apprehension of the World, will scarcely make one Sin, though it appears otherwise in the Gospel. I say, supposing such a Man shou'd live, as holy and sinless a Life, all his Days, as the SON of GOD did, in WHOM was no Sin, as the Apostle truly affirms, neither was Guile found in HIS Mouth, ‡ He cou'd never retrieve GOD's Favour

* Psal. li. 5. † Matt. v. 28. Matt. xii. 37. Ephes. v. 4.

‡ 1 Pet. ii. 22.

thereby, nor eternal Glory; but must inevitably perish for ever. * 5th. That therefore, a virtuous Life, however strictly and circumspectly such, can no more save such a Man's Soul, than a vicious and wicked one. And Lastly, That the only Difference between a virtuous and vicious Man is merely this, that the All-Righteous and Just God will punish the former, less than the latter in the Bottomless Pit. As to the Certainty and Eternity of their Punishment there, they are both upon a Par: The Difference only lies in the different Degrees of their Virtue or Vice. The best Man is but the least Sinner.

And here it may not be amiss to ask; *what man*, that seriously considers and lays to Heart, as he ought to do, this most certain Truth, will repose his Confidence any longer, merely in a good and virtuous Life, when 'tis not a *Heaven*, as he might vainly hope; but an *Hell*, though the Pains of it may be never so small. that must be his everlasting, miserable Portion? The least Torment there, for the best Life here, will prove, without Doubt, an intolerable Punishment.

The Premises, Sir, if I may make this further, but pertinent Digression, may serve to let every one see, especially such as *Cornelius* † or *Lydia* like, are sincerely seeking the Salvation of their Souls, what a dangerous Mistake those People are under, who believe and are taught, as the *modern Language* of but too many of *our Pulpits*, that *Conversion* is nothing more than turning from a *bad* to a *good* Life: And that if they do their best, striving to *live as well as they can*, the LORD will

* Deut. xxvii. 26. Gal. iii. 10. Jam. ii. 10.

† Acts x. 2. Acts xvi. 14.

forgive their Sins, and save their Souls. This Notion or Doctrine, in as much as it is placing the Hope and Assurance of a Man's Salvation upon the *Dint of his own Well-doing*, is, not only already demonstrated to be false, but utterly contrary to all the *Holy Bible, the Homilies, 39 articles, Catechism and Liturgy of the Church of England*, and the *Principles of all our Dissenting Brethren*. 'Tis not only a gross *Popish Tenet*; but more deceitful, dangerous and damnable, than all the 12 *Articles of Trent*, horrid as they are, put together. We may truly say of this *Free-Will Merit-monging Heresy*, when compared with all the abominable Errors of Popedom, as the Women of *Israel* play'd and said of *David and Saul*. * Those have slain their Thousands; but this, its ten Thousands. All such as preach this Doctrine, and all such, as believe, and profess it, pretend what they will to *Protestancy or Reformation-Principles*, are as *rank Papists*, as ever were. And if you preach it, you might as well have continued in the *Church of Rome* still. You have only left the *Name*, but not the *Church* itself. This very Doctrine however the *Methodists*, as true Christians and *Protestants* indeed, being determined to stand by the pure Gospel of the SON of GOD, our dear SAVIOUR, and, which is but still the same Thing, by the Principles also of our Establish'd Church, explode, disclaim, and preach down, in the Manner already shewn.

And indeed I refuse not to declare it to be my own Opinion, That as it is very certain, that this Doctrine of the Devil has well nigh fill'd all the Churches in the Nation within this few Years, to the almost utter Extirpation of our truly orthodox

* 1 Sam. x. 7.

Establishment, GOD, who wou'd not the Death of Sinners, nor the Kingdom and Gospel of His dear SON, our SAVIOUR, to be totally abolish'd amongst us, raised up the *Methodists*, on Purpose, to reclaim and preach up the same; to restore the Church to her primitive Purity, and revive her *Homilies* and *Articles*, &c. out of the Dust, and to purge Her of that Epidemical Vice and Wickedness, which, as is every where observable, where the *Free-Will-Heresy* prevaieth, has most shamefully abounded.

It may seem very strange, indeed, at first Sight, to find, that where Man's Righteousness or, a strictly holy Life is preach'd up and profess'd by a People for eternal Life and Happiness; and Obedience to GOD's Law made the Condition of obtaining Heaven, where, *Do this and live; Addling and Having* is the Way to please GOD and be happy; and consequently their Hope and Dependence is only in their Holiness. I say, it may well seem very strange, that their Iniquity shou'd abound. But, if we observe, so it is in Fact; I have made many Observations of it, and never, that I remember, yet found it otherwise. And what think we, can be the Reason? Now this to me is very obvious; Because this Doctrine, this Scheme of Religion is not of GOD; the HOLY GHOST hath no Part in it: 'Tis a Compound of *devilish, worldly and fleshly Reason*, and therefore it cannot subsist of itself, nor maintain it's own Purity; It can neither purge nor refine the Hearts of its Votaries; nor greatly influence the Observation or Lives of others: It's Neighbours must in Course remain for the most Part, as they were; or still more prone to Iniquity.

The *Methodists*, indeed, look upon *Morality* to be the Product of *Man's Free Will*, and to be Sa-

tan's

tan's second, surer, securer Way of holding his Slaves off from God, and Heaven and Happiness; and of killing, destroying and damning their Souls. The *Enemy's* Desire, to be sure is, that his Servants may tamely live in all Manner of Sin, as being that, wherein he takes the most Pleasure, and whereby they become most like himself; but, when any of them, through Terror of Conscience, or some other Scare or Dread, or some dangerous Sickness, or great Misfortune, (which probably be the Awakenings of GOD'S HOLY SPIRIT) is prevailed with to renounce and forsake his wicked Courses, Satan's next Step to take, in order to prevent the poor Wretch's Conversion and turning to the LORD, is to persuade him to live a good Life, and to strive all he can to live according to the Law of GOD. And for this Purpose the guileful Serpent, well accustomed to the Craft he used with *Our Mother Eve in Paradise*, and transforming himself, as he very well knows how, into an Angel of Light *; and very well acquainted with the proud Nature, and self-righteous Disposition of Man, accosts his Heart in artful Suggestion after this Manner. " Yea, hath the SON
 " of GOD said: Believe in HIM and thy Sins shall
 " be forgiven thee, and thou shalt be saved. Can
 " Faith save thee? No, no; Do thy best, and thou
 " shalt be saved. Thou hast been this many Years
 " a very vicious, vain and wicked Liver; But now
 " thou art wonderfully reform'd. Had'st thou
 " lived and died in thy evil Course, thou had'st
 " certainly been damn'd; But now thou shalt be
 " saved. Go on, Man, press forward; strive to
 " fulfil the Law of GOD, and live as holily as ever
 " thou can'st. Hold it out to the End, and then

* 2 Cor. xi. 14.

“ God will forgive thee all thy Sins; and happy
 “ shalt thou be for ever. Yea, the Holier thy Life
 “ is, the happier shalt thou be.”

Thus the Devil unsuspected, (for the Man all the while thinks 'tis his own right Reason that tells him this,) puffs these Insinuations into his Heart. He perceives no Delusion at all in it. His Parson preaches to the same Effect; and his Friends and Neighbours, as blind as Himself, applaud his Change. Thus the Man is tied up to all the strictest Rules, Modes and Forms of Religion, Liturgies, Rubricks, Sabbaths, Prayer-Days, Ordinances, Sacraments, Fasts, Festivals, Alms-givings, Hours of Family and Closet, Devotion, &c. are all carefully observ'd. These, though good in themselves, he miserably founds his Hope of God's Favour and Heaven upon. And the more he persists, and the longer he perseveres in this Way, the more tenacious of it, stiff, selfish, hypocritical, proud and supercilious, like the Pharisees of old, he grows. Before he was a *filthy*, and now he is become a *whited Sepulchre*. Before his Conscience frequently reproved him for his evil Deeds, having some Light and Sight, but now, *Laodicean like*, he can see no Fault in himself, no Need of Repentance; no Cleansing; he is stark Blind. Thus it comes to pass that the Devil has him faster than ever in his Claws. Before, Conscience often condemn'd him, declaring against both the Devil and his Sins, now it approves. And so *Conscience* and the Devil, both at Variance aforetime, like *Herod* and *Pontius Pilate*, are now made Friends: Are both agreed upon his Damnation. His Case is now become so much the more dangerous than it was before, as that even *Publicans and Harlots shall go into the Kingdom of Heaven*

Heaven before him *. This Kind of Religion likewise is so rational, so agreeable to Flesh and Blood, and the corrupted Reason of Mankind, that the Generality of Men are devoted to it, and this still adds to the Power of it to do Mischief. It is the Religion of the Heathens, of the Turks, of the Papists, and but too too much among us, that call ourselves Christians; and therefore not only as I said before, has the Devil for it's Founder; but by it, I fear, he destroys, as afore recited, as many, if not more Souls, than by all Sorts of Vice and Wickedness besides.

What do these Methodists preach in the next Place? Why, Sir, that God foreseeing, before the Foundation of the World, the Fall of Man, that in Consequence thereof His Divine Justice must needs take Cognizance and punish the same, and that His Mercy wou'd by no Means interpose for His Redemption, without a previous and adequate Satisfaction made to His Justice for Man's Transgression, graciously sent His Only begotten SON, co-equal with HIMSELF †, *the Brightness of His Glory, and the express Image of His Person* ‡, *God of God, Light of Light, very God of very God; Of the same Substance with the FATHER* ||. And HE as willingly came §, and assumed Our Nature in the *Virgin's Womb*, by the *miraculous overshadowing of the HOLY GHOST* **. Thus was OUR SAVIOUR begotten and born, not only free from Original Sin, but also in the same *Nature* which had *transgressed*. Thus HE was our EMMANUEL ††; that is, *GOD among us, GOD with us, GOD in us, GOD in*

* Matt. xxi. 31. † John i. 14, 18. Ch. iii. 16. 1 Jo. iv. 9.

‡ Heb. i. 3, 9. || Nicene Creed. § Heb. x. 7, 9.

** Luke i. 35. †† Mat. vii. 14. Matt. i. 23.

our Nature; GOD made manifest in the Flesh *,
Or made Flesh and dwelling among us; that by
HIM, thus incarnate, the Nature that had sinned
might make Satisfaction. HE fulfilled the Law
 in our Stead; HE satisfied Divine Justice for us;
 HE *reconcil'd* the FATHER to us; HE ransom'd us
 from Eternal Death; HE *procured* Everlasting Life
 for us: And all this HE did, which HE alone cou'd,
 by living up to the *Law*, or which is all one, a
sinless GOD-Equal holy Life †; the very Life
 which We in our fallen Estate shou'd, but cou'd not,
 live; and therefore must have inevitably and uni-
 versally perish'd. HE suffer'd also, and died for us
 upon the Cross; and shed His Divine and most
 precious Blood, each Drop of which is worth infi-
 nitely more than ten Thousand Worlds, to accom-
 plish this Redemption.

These *Men* therefore believe and preach that this
 JESUS is Our only SAVIOUR, *Surety, Mediator,*
Redeemer, and no other *Person or Thing*: HE is
 the ONLY *Way, Truth and Life*; No Man can
 come to the FATHER but by HIM ‡; Neither is
 there *Salvation in any other* (Person, Thing, Opi-
 nion, Way or Means;) For there is none other
Name under Heaven, given among Men, whereby
we must be saved ||: No; He alone of GOD is
made unto us, Wisdom and Righteousness, and
Sanctification and Redemption §. HE OF HIMSELF
 therefore, has graciously done all for us, and is be-
 come our *all in all*; That according as it is
 written, *He that glorieth, let Him glory in the*
 LORD **.

* 1 Tim. iii. 16. † 1 Pet. ii. 22. Gal. iv. 45. Rom. v.
 18, 19. ‡ Job. xiv. 16. || Act. iv. 12. § 1 Cor. i. 30.
 ** 1 Cor. i. 31.

And as this, and immensely more than this, is the Declaration of Divine Revelation; so is it the Doctrine of our excellent Church. 'Above all
 ' Things ye must give most humble and hearty
 ' Thanks to GOD the FATHER, the SON, and the
 ' HOLY GHOST, for the Redemption of the World
 ' by the Death and Passion of Our SAVIOUR CHRIST,
 ' both GOD and Man, who did humble HIMSELF,
 ' even to the Death upon the Cross, for us miserable
 ' Sinners, who lay in Darknes, and the Shadow
 ' of Death, that HE might make us the Children
 ' of GOD, and exalt us to everlasting Life *.'
 ' WHO made there (*i. e.* upon the Cross) by HIS
 ' One Oblation of HIMSELF once offer'd, a full,
 ' perfect, and sufficient Sacrifice, Oblation and Sa-
 ' tisfaction for the Sins of the whole World †.'

' God hath so temper'd His Justice and Mercy
 ' together, that HE wou'd neither by His Justice
 ' condemn us into the everlasting Captivity of the
 ' Devil, and his Prison of Hell, remediless for ever
 ' without Mercy; nor by His Mercy deliver us
 ' clearly without Justice, or Payment of a just
 ' Ransom; But with His endless Mercy HE joyn'd
 ' His most upright and equal Justice. His Great
 ' Mercy HE shew'd unto us in delivering us from
 ' our former Captivity, without requiring of any
 ' Ransom to be paid, or Amends to be made upon
 ' our Parts, which Thing by us had been impossi-
 ' ble to be done. And whereas (mark the Words)
 ' it lay not in us to do that, HE provided a Ransom
 ' for us, that was the Most precious Body and
 ' Blood of HIS OWN most Dear and best Beloved
 ' SON, JESUS CHRIST, WHO besides this Ransom,

* Exhortation in the Com. Office.

† Prayer of Consecration in the Com. Office.

fulfilled the Law for us perfectly : And so the Justice of God and His Mercy, did embrace together, and fulfill'd the Mystery of our Redemption *."

The next Thing these Men teach in their *System* is that, as Man in his natural Estate can do Nothing (however virtuous and holy he be) towards obtaining his Reconciliation with, and his Salvation of, God ; No more can he do any Thing in a secondary Way (as we may term it) towards obtaining it of Our SAVIOUR. This, they affirm, is equally as impossible as the other. Here therefore they think it expedient to teach Men how they must be interested so in the Merits of our SAVIOUR'S Life and Death, as to enjoy Remission of Sins and eternal Life. And this, say they, is only by BELIEVING. ONLY BELIEVE, This is all that is needful, Nothing else is required ; No Sort of good Works whatsoever before this Faith, or with it or after it, in Point of Justification, or (which is the same Thing) Remission of Sins and Peace with God †. The very Instant a Man believes (though he was never so old, so odious and vile a Sinner before) in the Wounds, Blood-shedding and Righteousness of CHRIST, he is justified, that is, as I just now hinted, is pardon'd ; is as fully and perfectly, to all Intents and Purposes, absolved and acquitted from the Guilt, and consequently from the Damnation due to all and each of his Sins, as if he had never sinned, originally or actually, any more, than Our SAVIOUR JESUS CHRIST HIMSELF ; and is, that Moment, as thoroughly restored to the Favour and Love of God, and entitled to the Glories of Heaven,

as

* Hom. of Salvation, 1st Part.

† Acts xiii. 39. Rom. v. 1.

as if he were as perfectly Divine and Holy, as his REDEEMER, and had actually merited the same by his own Works of Obedience and Righteousness to the Law of GOD: And this surely is the Doctrine of the Gospel and the Church of *England*. “ By
 “ HIM, (this Man, CHRIST JESUS) all that believe
 “ are justified from all Things from which ye cou’d
 “ not be justified by the Law of Moses *. We
 “ are justified freely by His Grace through the Re-
 “ demption, that is in JESUS CHRIST, whom GOD
 “ hath set forth to be a Propitiation through Faith
 “ in His Blood: Therefore we conclude that a Man
 “ is justified by Faith without the Deeds of the
 “ Law †. Knowing that a Man is not justified by
 “ the Works of the Law, but by the Faith of
 “ JESUS CHRIST; even we have believed in JESUS
 “ CHRIST, that we might be justified by the Faith
 “ of CHRIST, and not by the Works of the Law;
 “ For by the Works of the Law shall no Flesh be
 “ justified ‡. Being justified by Faith, we have
 “ Peace with GOD, through Our LORD JESUS
 “ CHRIST; by Whom also we have Access by
 “ Faith into this Grace, wherein we stand, and re-
 “ joice in the Hope of the Glory of GOD§. Whoever
 “ (therefore) believeth in HIM shall not perish, but
 “ have everlasting Life §.” The *Gospel* abounds
 with Passages, almost innumerable, to the same
 Effect: And indeed no Wonder, since one main
 Design of it is to set forth *a Sinner’s Justification*
in CHRIST by FAITH ONLY.

As express and clear also upon this momentous
 Point is our Church; ‘ We are accounted righteous
 ‘ before GOD, only for the Merits of Our LORD

* Acts xiii. 39. † Rom. iii. 24, 25, 28. ‡ Gal. ii. 16.

§ Rom. v. 1. § Joh. iii. 15, 16, 36.

and SAVIOUR JESUS CHRIST by Faith; and not for our own Works or Deservings: Wherefore that we are *justified by Faith only* is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification *.

This is the Ordinance of God, that they which believe in CHRIST shou'd be saved, without Works, by *Faith Only*; freely receiving Remission of their Sins. Consider diligently these Words, *Without Works, by Faith only*, freely we receive Remission of our Sins. What can be spoken more plainly? than to say that freely, without Works, by *Faith Only*, we obtain Remission of our Sins †.

Because all Men be Sinners and Offenders against God, and Breakers of His Law, and Commandments; therefore can no Man by his own Acts, Works and Deeds, (seem they never so good) be justified and made righteous before GOD: But every Man of Necessity is constrained to seek for another Righteousness of Justification, to be received at GOD's Own Hands; that is, the Forgiveness of his Sins and Trespases, in such Things, as he hath offended. And this Justification or Righteousness, which we so receive of GOD's Mercy and CHRIST's Merits embraced by *Faith*, is taken, accepted, and allowed of GOD for *Our perfect and full Justification* ‡.

The first coming to GOD (good Christian People) is *through Faith*, whereby we be justified before GOD ||.

Summing up and recapitulating what had been discoursed in the foregoing Homilies of Salvation,

* Article 11th. † Hom. of Salvation, 2d Part.

‡ Hom. of Salvation, 1st Part. || Hom. of Faith, 1st Part.

the Church does it thus: ' It hath been manifestly
 ' declared unto you, that no Man can fulfil the
 ' Law of God, and therefore by the Law all *Men*
 ' *are condemn'd*; whereupon it followeth necessa-
 ' rily, that some *other thing* shou'd be required for
 ' our Salvation than the *Law*.' And that is a true
 and lively *Faith* in CHRIST, bringing forth (that
 is, afterwards, from that Time forth that we are justi-
 fied) good Works and a Life according to God's Com-
 mandments. And also you have heard the Account
 of the Authors Minds (*i.e.* the Minds of St. Hilary,
 Basil, Ambrose, to which are added, St. Chrysostom,
 St. Cyprian, St. Austin, Prosper, Oecumenius, Pro-
 clus, Bernard, Aufeln, and many other Authors,
 Greek and Latin) of this Saying, *Faith in CHRIST*
only justifieth Man, so plainly declared, ' that you
 ' see, that the very true Meaning of this Proposi-
 ' tion or Saying, *We be justified by Faith in CHRIST*
 ' *only* (according to the Meaning of the old antient
 ' Authors) is this, " We put our Faith in Christ,
 " that we be justified by Him only, that we be justi-
 " fied by God's free Mercy and the Merits of Our
 " SAVIOUR CHRIST only;" and by no Virtue or
 ' good Works; that is in us, or that we can be able
 ' to have, or to do, for to deserve the same. CHRIST
 ' Himself only being the Cause meritorious there-
 ' of.' * All the Homilies of Faith and Salvation
 (being for that Reason nearly the first in the Book
 of Homilies) aim chiefly at the Establishment of
 this one Thing.

From the first Instant of receiving this Faith, the
Methodists maintain, that *we were born again*, are
ingrafted into Christ, are *initiated* into the State of
 Regeneration, of which is all one, commence Chri-

* Hom. of Salvation, 3d Part.

stians. Whosoever therefore have *this Faith*, and *hold fast the Profession of it without wavering*, * *shall receive the End of (this) their Faith, even the Salvation of their Souls* †.

But seeing many People are apt to lay Hold of this Assertion, and profess they believe, therefore persuade themselves, that they shall be saved; when the most they mean, is but an historical Faith, or Notion of the Truth: True Faith being a Reality, and not a Fancy or bare Assent or Consent to the Truth: Therefore these *Methodist-Preachers* expressly assert, in order to prevent such a dangerous Error, as well as to shew aright what this Faith is, That a Man may indeed believe what has been said, and all that is in the Gospel besides, and yet *perish for ever*. This *Faith* may differ nothing from *that of Devils*, who have Faith ‡, and acknowledge JESUS *to be the SON of GOD*, || and the only SAVI-OUR of Mankind, and that we are justified by Faith, (the very Thing which they mortally hate, and have always labour'd, and that too but too often with great Success to destroy) knowing immensely more of the Mystery of our Redemption than we do, and yet, as one of our Homilies saith, 'Do Nothing well but all evil: ' § And as another, 'are but Devils still.' Wicked Men also have the like Faith, and yet remain wicked still: Tho' therefore both wicked Men and Devils may believe *we are justified by Faith only*; yet this, the *Methodists* teach, is not the *Faith*, whereby we are *justified*.

And here let me add; that as great a *Stir*, as you make about the Usefulness and Necessity of

* Heb. x. 28.

† 1 Pet. i. 9.

‡ Jam. ii. 19.

|| Luke iv. 41.

§ Hom. of Faith, 1st Part.

humane Learning in a Christian Divine (Page 9, 11, 14, 21.) it is not able to help us to a better Faith than this. This it can do; Nor shall I refuse to own that such a Faith is useful and necessary, as far as it reaches; But still, while alone, it is but a Faith in Common with wicked Men and Devils. Such Preachers, as lean upon their Learning, are generally observed to hold forth this Faith only, knitting thereto an holy Life, and are likewise as commonly observed to make them conjunctively the Cause or Condition of Justification. Now all this is no more than downright, plain, humane Morality, (the Doctrine of Devils, as aforesaid) more becoming the Rostrum of a Heathen Philosopher, than the Pulpit of a Minister of CHRIST. Tho' many of our Clergy; and those perhaps some of the ablest Schoolmen, reach not even thus far. The Lord in Mercy mend them, or end them, for CHRIST JESUS, and His Church's Sake; and that no more blind Leaders, and blindly led, fall, as it is to be feared Multitudes have, into the Pit, even the Bottomless Pit of eternal Fire and Brimstone.

Concerning the true Faith, whereby we are justified and accounted Righteous before God, these Men preach, that it is the Gift of God, that no Man can have it by Nature, or by Learning, but is utterly void of it, till the HOLY GHOST give it him. And for this they have the clear Testimony of the Gospel ^{and} of our Church. By Grace ye are saved through Faith, and that not of yourselves, it is the Gift of God *. And we may truly say of this Faith, as our LORD replied to *Peter*, when he answered to His Question, *whom, say ye, that I am? Thou art CHRIST the SON of the Living*

* Ephes. ii. 8.

GOD ; *Flesh and Blood*, says Our SAVIOUR, (that is, all humane Wisdom and Learning) *hath not revealed it unto thee ; But My FATHER which is in Heaven* *. No Man can say, (that is, Believe, therefore, say, according to that Expression of St. Paul : *As it is written*, (viz. Ps. cxvi. 10.) “ I “ believed, therefore have I spoken ; We also be- “ lieve, and therefore we speak † ; that Jesus is the “ Lord, but by the Holy Ghost ‡.”

And our Church thus, ‘ Three Things go toge- ‘ ther in Justification on GOD’s Part, His great Mer- ‘ cy and Grace ; on CHRIST’s Part, Justice, that is ‘ the Satisfaction of GOD’s Justice ; or the Price of ‘ our Redemption by the Offering of His Body, ‘ and shedding of His Blood, with fulfilling of the ‘ Law perfectly and thoroughly : And upon our ‘ Part, true and lively Faith in the Merits of JE- ‘ SUS CHRIST, which (mark the next Words) yet ‘ is not Our’s, but by GOD’s working in us §.’

And as this Faith is the Gift of God ; so is it a Faith of Application : A Faith, whereby the SA- VIOUR’s Merits, His Wounds, Blood and Righte- ousness are ^{not only} merely imputed, but the Virtue thereof really applied to the Heart of every such Believer : Whereby it comes to pass, by the special Grace of God, that such have a full *Assurance of the Re- mission of their Sins*, or *Justification*, *Union with Our Saviour*, *Sonship of God*, and a well-ground- ed, comfortable *Hope of Eternal Glory*. All this they *experience* and *feel* in the Heart, not daring (as counting it the most shameful Enthusiasm, and the grossest Presumption) to call themselves *Christians*, before they clearly feel these Things *in them*.

* Matt. xvi. 15, 16, 17. † 2 Cor. iv. 13. ‡ 1 Cor. xii. 3.

§ Hom. of Salvation, 1st Part.

But so soon as they *feel* this, then they are sure, but not before this, that they are *Christians*.

For this they are satisfied that they have the Gospel and our Church on their Side. “ Being justified by Faith, *says St. Paul*, We have (speaking in the Present Tense) Peace (*i. e.* Pardon and Reconciliation) with God through our LORD JESUS CHRIST : By Whom we also have Access by Faith into this Grace, wherein we stand, and rejoice in the Hope of the Glory of GOD *. There is no Condemnation (no Guilt, or Fear for Sin, All is gone) to them, which are in Christ Jesus †. In Whom we have Redemption thro’ His Blood, the Forgiveness of Sins according to the Riches of His Grace ‡. The Spirit Itself beareth Witness with our Spirits, that we are the Children of God ||. Even the Spirit of Adoption, whereby we cry, *Abba Father* § : Whose Temple our Body as well as Soul is **. Know you not your own-selves, how that Jesus Christ is in you, except ye be Reprobates ††. I write unto you, little Children, because your Sins are forgiven you for His Name’s Sake ††.

And thus our Church : ‘ The right and true Christian Faith is not only to believe all the Holy Scriptures, &c. to be true; but also to have *a sure Trust and Confidence in God’s merciful Promises* to be saved from everlasting Damnation by Christ. How can a Man (supposing this Truth) have this true Faith, *this sure Trust and Confidence in God*, that by the Merits of Christ *His Sins be forgiven, and He reconciled to the*

* Rom. v. 2. † Rom. vi. 1. ‡ Ephes. i. 7. || Rom. viii. 16.
§ Rom. viii. 15. ** 1 Cor. vi. 19. †† 2 Cor. xiii. 5.
†† 1 John ii. 12.

' *Favour of God*, and to be *Partaker* of the
' *Kingdom of Heaven* by Christ, when he liveth
' *ungodly*, and denieth Christ in his Deeds?' *

' If after Contrition we *feel* our Consciences at
' Peace with God, through Remission of Sins, and
' so be reconciled again to His Favour †. If you
' feel and perceive such a Faith in you, rejoice
' in it ‡'. ✕ Possess'd

* Hom. of Salvation, 3d part. † Hom. for Rogation
Week, 3d part. ‡ Hom. of Faith, 3d part.

✕ This truly Gospel Doctrine of *Faith of Assurance*, denied, indeed, by the Generality, even of *serious Professors*, tho' clearly, either expressly, or implicitey taught in almost every Page of the *New Testament*, as also in the *Psalms* and *Prophets*, the *Miracles of our Saviour* are, as I think, intended to typify. In many of them there is a lively Representation, not only of *this Truth*, but of the whole Work of *Conversion* or *Regeneration*. Our Lord, I am persuaded, think other Men as they please, did not only intend the *Miraculous Cures*, that He wrought upon Men's Bodies, merely for the *Credentials of His Messiahship*, but, to be *lively Emblems* also of the Cures He works upon our Souls. So that what we find in the One, the like corresponding therewith, we shall discover in the Other. I shall only instance in two Miracles; that of the *Women with the Bloody Flux*, (*Mar. 5th Ch.*) and of the *Man sick of the Palsy* (*Ch. 2.*) designing to take little more Notice of them, than what concerns my present Purpose.

The Woman having spent *all that she had* to get her *Fountain stoppe*, and was *Nothing bettered*, but rather grew worse, ver. 26. A lively Representation this, of an Awaken'd Sinner's using all Self-Endeavours to obtain Pardon of his Sins, and eternal Life of God) *when she had heard of Jesus*; (a last Shift) so Sinners or Self righteous Men never come to Jesus, neither will they hear of it, till they are happily brought to see, that all their other Means and Attempts are ineffectual) *came behind Him in the Press*, saying, (within herself) *if I may but touch His Cloaths*, (I have Faith to believe) *I shall be made whole*; (So Sinners, convinced that all their Righteousness will not secure them from eternal Death, hearing of Jesus, and convinced, that Nothing, but Jesus only can pardon and save them, by Faith come and touch Him) *and having touch'd His Garment*.

Possess'd through Grace of this Faith, and by it of the Blessings aforesaid, these *Methodists* maintain, that we receive the HOLY GHOST, and HE dwells *in us*, as really, as HE does in CHRIST JESUS. They maintain, that He enlightens our Understandings; teaches us the Will of GOD, and all Divine Truths; regulates our Will; purges away

ment, straightway [that very Moment] *the Fountain of Her Blood was dried up* [that very Instant a Sinner comes by Faith and touches *Jesus*, he is pardon'd: Justification being an Instantaneous Work] *And she felt in her Body*, [mark the next Words] *that she was heal'd of her Plague*. She was sensible of a perfect Cure. Sinners in like Manner, touching *Jesus* by Faith, [Who is the true Physician of the Soul also] clearly experience the Healing of their Souls, the Pardon of their Sins; Sin being the Soul's Bloody Issue. What is true in one Case, is equally and every Way so in the other.

In like Manner; The Paralytick, was so helpless, as to be born on a Bed *by Four*, [an Argument of his exceeding Weakness] and not only so, but sensible of his incurable Condition, and confident that *Jesus* alone, and no Other cou'd, and wou'd, care him, was resolved at all Hazards, as appears from the Circumstances of the Story, to be set before Him; [another plain Indication of a convinced Sinner's Faith, that he must either come to *Jesus* alone for Mercy and Forgiveness, or perish for ever.] *Jesus, seeing their Faith* [O, what a powerful Thing is Faith] *says, Son, Thy Sins be forgiven thee*, ver. 5. *And then, arise, and take up thy Bed, and go thy Way into thy House*, ver. 11. Upon which Words, *He immediately arose, took up the Bed, and went forth before them all*, ver. 12. His Cure was *instantaneous* and *sensible*. *He immediately arose*, who cou'd scarcely, it is probable, stir Hand or Foot before; and as a further Proof of it, bore back the Bed to his House, which had born him to *Christ*. Moreover, *He had his Sins forgiven him* in express Words: He had therefore the fullest Assurance of his Cure and Pardon. As certain, sudden, and spiritually sensible, is the Remission of Sins, the Cure of the Sin-sick Souls, who come by Faith, as this Man did to *Jesus*.

I know 'tis as great a *Paradox*, and counted as *gross Blasphemy*, by the *Letter-learn'd* Wisemen of this Day, to hear Men affirm, that they know their Sins are forgiven by that same *Jesus*,

way our Corruptions; purifies and enflames our Affections; impowers us to resist and overcome all Temptations of the World, Flesh, or Devil, and enables us to live without Sin. All which is a real, inherent Work, and call'd Sanctification. All this we continue, say they, grow up and persevere in to the End, until Mortality is swallowed up of Life.

All

Jesus, Who, they ought to consider, hath still power on Earth to forgive Sins, *ver. 10.* as it was to the *Scribes* in Our *Saviour's* Days to hear Him, *Viva Voce*, to pronounce the same then. But where is the Absurdity or Unreasonableness of it? 'Tis not only equally as easy a Matter with Our *Saviour* to pardon our Souls, as to heal our Bodies, *ver. 9.* Or as possible with Him, to manifest the one, as the other to us: But, methinks, the former is of infinitely greater Consequence to be known than the latter; and that for the following most important Reasons: 1st. Because 'tis impossible for a Man to know Himself to be a Christian, till he is assured, that his Sins are forgiven him, [Forgiveness of Sins, being but another Name for a Christian,] and 2^{dly}, Because upon this Knowledge of Remission indispensably depends the Love of God, Praise of God, and the Obedience and Worship of God. This also we may clearly learn from the Miracles of Our Lord, and particularly from this of the Paralytick: When he was cured, He arose, *look up that whereon he lay and departed, glorifying God*, Luke v. 25. This Glory that he gave to God, was out of a clear Sense that he had of this Mercy: The Want of this Sense, which to him wou'd have been the very same as no Cure at all, wou'd have prevented all Praise of God. The Man was not only cured, but *knew* he was cured; and therefore it was not only that *Mercy*, but the Knowledge of that *Mercy*, that caused him to glorify God. In like Manner, 'tis not Remission of Sins, but the *Knowledge* of this *Remission*, that not only discovers us to be Christians, but causes us to love, and praise, and serve our *Lord Jesus*. —So far ought we therefore to be from opposing this most necessary, gracious, and Soul-solacing Gospel-Truth, that we ought by all Means to esteem it our chiefest Wisdom, Care, Comfort and Happiness on this Side Eternity, with all Speed to secure ourselves of this Witness, *which*, says St. John, *He that believeth on the Son of God hath in himself*, 1 Epist. Ch. v. 11.

All this the Gospel and our Church teach also.
 “ Now we have received, not the Spirit of the
 “ World, but the SPIRIT, which is of GOD; (To
 “ what End?) that we might know the Things,
 “ that are freely given of GOD. A. If any Man
 “ have not the SPIRIT of CHRIST in him, he is
 “ none of His. B. Know ye not that your Bodies
 “ are the Members of CHRIST, and the Temple of
 “ the HOLY GHOST, which is in you, which ye have
 “ of GOD. C. God who commanded the Light to
 “ shine out of Darkness, hath shined in our Hearts;
 “ to give the Light of the Knowledge of the Glory
 “ of GOD. D. The SPIRIT of Truth, which will
 “ guide you into all Truth. E. If ye through the
 “ SPIRIT do mortify the Deeds of the Body, ye
 “ shall live. F. But ye are wash’d, but ye are
 “ sanctified; in the Name of Our LORD JESUS,
 “ and by the SPIRIT of GOD. G. There hath no
 “ Temptation taken you but such as is common to
 “ Man; but God is faithful, Who will not suffer
 “ you to be tempted above that ye are able; but
 “ will with the Temptation also make a Way
 “ to escape, that ye may be able to bear it. H. Of
 “ His Fulness have all we received, and Grace for
 “ Grace. I. I can do all Things through CHRIST,
 “ which strengtheneth me. K. Every Man that
 “ hath this Hope in Him, purifieth Himself, even
 “ as He is pure. L.

In like Manner teaches our Church: ‘ O what
 ‘ Comfort is this to the Heart of a true Christian
 ‘ to think that the HOLY GHOST dwelleth within

A. 1 Cor. ii. 12.

B. Rom. viii. 9.

C. 1 Cor. vi. 15, 19.

D. 2 Cor. iv. 6.

E. Joh. xvi. 13.

F. Rom. vi. 13.

G. 1 Cor. vi. 11.

H. 1 Cor. x. 13.

I. Joh. i. 16.

K. Phil. iv. 13.

L. 1 Jo. 33.

' you. Such is the Power of the HOLY GHOST to
 ' regenerate Men, and as it were to bring them
 ' forth anew, so that they shall be nothing like the
 ' Men that they were before. Neither doth HE
 ' think it sufficient inwardly to work the Spiritual
 ' or New Birth of Man, unless he do also dwell
 ' and abide in them. * The HOLY GHOST doth
 ' always declare Himself by His fruitful and gra-
 ' cious Gifts, namely, By the Word of Wisdom,
 ' by the Word of Knowledge, which is the Under-
 ' standing the Scriptures by Faith.' † And in our
 Liturgy is much more to the same Purpose. ' Grant
 ' us by the same Spirit to have a right Judgment
 ' in all Things, and evermore to rejoice in His Holy
 ' Comfort. ‡ O God, forasmuch as without Thee,
 ' we are not able to please Thee; mercifully grant
 ' that Thy HOLY SPIRIT may in all Things direct
 ' and rule our Hearts. || Cleanse the Thoughts of
 ' our Hearts by the Inspiration of Thy Holy Spirit,
 ' that we may perfectly love Thee, and worthily
 ' magnify thy holy Name. § Let us beseech Him to
 ' grant us His Holy Spirit, that those Things may
 ' please Him, which we do at this present, and
 ' that the rest of our Life may be pure and holy. **

From this other Part of these Men's Doctrine
 concerning Faith, &c. they allow the following
 Inferences.

1st. That true Christian Faith, properly so called,
 is not to be obtain'd by any humane Means; But the
 mere Gift of God, and an Operation of the HOLY
 GHOST in our Hearts.

* Hom. for Whitsunday, 1st Part. † Ibid.

‡ Coll. for Whitsunday. || Coll. for 19th Sunday after
 Trinity. § Coll. in Com. Service. ** Abolition.

2dly, That by this Faith only we are justified or pardon'd all our Sins, born again, or regenerated, united to CHRIST, made thereby the Sons of GOD, and Heirs of Eternal Life.

3dly, That this Faith is the Root in Consequence, from whence true Sanctification of Life proceeds.

4thly, That no Man, how religiously soever he might live before, knows what a Christian Life is, till he has received this Faith, and thereby knows and feels that his Sins are forgiven him.

5thly, That as by this Faith a Man receives and experiences the Remission of his Sins, and can safely, *for the first Time*, call himself *a Christian*; so he then begins to discover in Reality, what he but erroneously imagined himself to know before, namely, the exceeding great Love of GOD the FATHER towards us through CHRIST JESUS, OUR SAVIOUR, and that from hence also arises that one only, true, reciprocal, superlative Love of us to GOD again, which necessarily begets in us a Life of universal, inward and outward, Holiness.

And 6thly and lastly, That though in Charity we ought to hope from a Man's outwardly virtuous Conversation, that his State may be truly Christian. Or another Man upon the same Appearance of Behaviour may hope the same of us; yet an Affirmative Answer to this blunt, but plain, Question, is nevertheless needful. Do you know your Sins are forgiven you? Have you Peace with GOD through OUR LORD JESUS CHRIST? Have you no Condemnation, as being in CHRIST JESUS? Know you, that JESUS CHRIST is in you? These are in a Manner Scriptural Queries. * And the Apostle's Injunction is, that we should be ready always to give an

* Prov. xvi. 1.

Answer to every one that asketh us a Reason of the Hope, that is in us, with Meekness and Fear *. Such a positive Reply alone can confirm his Opinion of us: For all our outward Sanctity can be no Certainty to another Man, that we are real Christians: So far from that, that we are therewith but too often deceived ourselves.

These, Sir, are the Doctrines, which the Methodists in general maintain and preach, which, you are maliciously pleased to call *a System of uncommon Notions*. How *uncommon* they are (a Term you use, I suppose, for *unsound* or *corrupt*) and whether *introduced by Ignorance and Superstition*, or not, I submit to the Judgment of every true *Christian* and *Church-man*. If they are uncommon, (*as you say of late*) 'tis not, because they are contrary to the Truth of the Gospel, or the Principles of our Church, but because *You*, and the Generality of our *Clergy* have for these many Years, refused, or apostatized from them.

There are some other Things, which the Methodists hold, and may occasionally preach, and which I cannot but acquaint you with. They are chiefly the Manner, in which, or Means whereby the HOLY GHOST begins the Work of Conversion or Regeneration in our Hearts.

He first prepares the Heart by *Conviction of Sin*, or which is the same Thing, *by Repentance*. In doing this He works indifferently upon the Hearts of the *Virtuous* and the *Vicious*. I say, of the *Virtuous* and the *Vicious*. For the former, as far as they may be from believing it, I have already shown, stand in equal, if not in much greater, Need of Conversion, by Reason they stand in far greater Danger of being damn'd, than the other. Because

Self-Love, a good Opinion of their own Virtues, and that mistaken Notion of doing well, and then God will forgive their Sins and save their Souls fatally blind, and harden their Hearts: Therefore this is the common Cry of such; ' Say these Praters ' what they please, I'm a strictly religious and virtuous Man; CHRIST said to the Lawyer, *Do this and live* *: Therefore if I hold on, as I do, I shall never perish, I shall certainly go to Heaven. ' My Reason tells me so. Our Parson likewise ' preaches so. And are these Babblers like to know ' better?' By this Means among others it comes to pass that few of these will hear the Gospel, and fewer still become Christians, that is, embrace the aforesaid true saving Faith: No, *They are whole, and need no Physician* †. They think themselves *the Children of the Kingdom already, and have no Fears of being cast out* ‡. *They are right Laodiceans; are rich and increased with Goods, and have Need of Nothing; and know not that they are wretched and miserable, and poor, and blind, and naked* ||.

But the other Sort, the Vicious and Wicked are more easily wrought upon and convinced; The Reason is obvious: They hear the Law preached, as it shou'd be for their Curse and Condemnation. By this Means they are brought to see, as the Apostle expresses it, *the exceeding Sinfulness of their Sins* §; and to *feel* the deadly Weight of its Guilt upon their Consciences, and the Wrath of God consequent thereupon. A Condition this, which few, but such, are ever brought to experience. And why? Because, which is well for them, they have

* Luk. x. 26.

† Matt. ix. 12. Luk. v. 31.

‡ Matt. viii. 12.

|| Rev. iii. 17.

§ Rom. vii. 13.

no Holiness of their own, like the others, no supposed Virtues, nor good Habits to boast of and blind them with : They have no imaginary Helm, as aforefaid, to run under, no Fig-Leave-Aprons to hide their Nakedness from the Eye of God. Hence it is that Multitudes of such among us, hearing the Gospel preach'd also, are by the Power of the HOLY GHOST prevailed with to embrace the Overtures of Grace, Mercy, Pardon and Salvation thro' CHRIST JESUS only to their wounded Consciences, and are converted. And that this is no new or strange Observation, is evident from our Dear SAVIOUR's Assertion : *Publicans and Harlots go into the Kingdom of God before you* : * These Words HE spoke to the Self-righteous Chief Priests and Elders of the People. †

Another Thing these Men take Notice of, and I think it concerns all People to do the same, is, that the HOLY GHOST begins with us in our Infancy to draw us by His convictive Influences towards Conversion. This I can bear Witness to, and am persuaded, that if any Man will but carefully recollect himself, he can date, as far back as his Infancy, the Remembrance of many sharp *Rebukes* and *Upbraidings*, *Checks* and *Terrors of Conscience*, for having done amiss, He can very well remember several awful and Heart-affecting Thoughts about a God, and Judgment, Death and Eternity, &c. in those tender Years : Which, whatever Men may talk about Natural Conscience, I am of the same Sentiments about this Matter with the *Methodists*, that these Repartees and Reflections, are (for what can we suggest to ourselves, who are by Nature dead, dead in Trespasses and Sins,) nothing else but

* Matt. xxi. 31. † Ver. 25.

the Suggestions and Drawings, or Convictions of the HOLY SPIRIT. So that, here I may add, for this Reason, amongst others, it is, that if we perish at last, we are left without Excuse. God will be clear of our Blood, and at the last Day, as *David* says, *He will be justified, when He speaketh, and clear, when He judgeth.* *

Those, 'tis very remarkable, that are effectually convinced and converted in this our Gospel-Day, are mostly Persons of all Ages from *fifteen* to *fifty* Years of Age; few younger, and but few older: Some perhaps at *sixty*, but very rarely; and the more so, the more they exceed this Age. Such, according to the old Proverb, "As they have lived
" their Lives, generally take their End."

And as the HOLY GHOST effects the Preparation of the Heart at different Ages, so by different Means: By Dreams, Misfortunes, Losses, Death of Friends or Children, Conversing with Spiritual People, and frequently by Fits of the Mother to Women in Child-Bed, &c. But these, with almost innumerable other Means, may be called Irregular. And, it is observable that the HOLY GHOST generally uses them in such Cases and Places, where People have not the Opportunity of hearing the Gospel: Otherwise His common Method of convincing Sinners, or preparing their Hearts for receiving the Gospel, is by preaching it. And this again two Ways. Either by preaching the Law in its right Manner, for their Terror, Curse; and Condemnation, as seems to have been *John Baptist's* Method; † or the Life, Death and Sufferings of JESUS CHRIST, as he directed *St. Peter* and *St. Paul.* ‡

* Psal. li. 4. † Matt. iii. 7, 8, 9, 10. Luk. iii. 7,—14.

‡ Acts ii. 22,—28. Chap. 13th.

In the next Place this Conviction, or Preparation of a Sinner's Heart to believe savingly in JESUS, is observed to be effected in some in a shorter, in others in a longer, Time: But in all it may be look'd upon to be so, when the Conscience is so loaden with the Guilt of Sin, and a clear Sense of the Insufficiency and Vanity of its own Goodness, as to doubt, whether God will pardon, or not. Such are often brought to think, that their Day of Grace is past, that 'tis therefore too late to look for Mercy, and their Eternal Damnation is inevitable. Some, indeed, are more gently dealt with in this Case than others: But all, that are converted, are brought, at least, to see this first with deep Compunction of Spirit that there is no Way, but perishing, whatever their Lives were before, whether good or bad, if the LORD in Mercy spare and save not.

Here it is, and in such Convicts only, that Faith makes its first Appearance. Whoever pretends to believe, that hath never experienced this Conviction, it is to be very much feared, knows not whereof he speaketh, and whereof he affirmeth. His Faith, it is more than morally probable, is false and vain: But the Faith of a true Convict or Penitent appears three Ways; *1st*, In that CHRIST can; *2dly*, That CHRIST will; and, *lastly*, That CHRIST hath forgiven Him. These are the Steps, if I may so speak, whereby this Faith advances towards the SAVIOUR.

In the first Case, The Penitent's earnest and constant Prayers are, that CHRIST will forgive him, and that the FATHER will be reconciled to him through the SON's Merits. But such Prayer, being attended with a deep Sense of Guilt and Unworthiness, is generally

nerally full of Diffidence, not in the Ability, for this is seldom, if ever, distrusted, but in the Willingness of Our SAVIOUR to pardon him; His Cry is continually like that of the Leper; LORD, *if thou wilt, thou canst make me clean* *.

In the 2d Step, Having received a little more Strength of Faith, his Prayer in Course is bolder. He can lay hold by it of such a Promise, as this, *Come unto Me all Ye that labour and are heavy laden, and I will give You Rest* †. Getting thus much Encouragement, his Supplication resembles that of the Psalmist, *O satisfy me with thy Mercy, and that soon* ‡.

In the last, His Faith advances to a full Assurance of Mercy: By it he instantaneously feels his Guilt removed, and all his Fear of Wrath and Damnation vanish. His Soul enjoys a perfect and comfortable Peace and Rest. This is the blessed Instant of what we call the Remission of Sins, and the Manifestation of it in the Heart: And always follows that Confidence that CHRIST will forgive. Now is the happy Hour, in which the *Kingdom of God*, which, Our Saviour says, *is within you* ||, becomes, in St. Paul's Words, *Righteousness* (the Righteousness of CHRIST applied, or which is the same Thing, Remission of Sins revealed in the Heart) and (mark the next Words) *Peace and Joy in the Holy Ghost* §; *Peace*, that is to say, *Pardon* experienced, and therefore producing *Peace*, and *Joy in the Holy Ghost*, or excited in us by this Divine PARACLETE, out of an inward Apprehension and Experience of Peace already received, and of the inestimable Blessings that follow it. With the

* Matt. viii. 2.

|| Luk. xvii. 21.

† Matt. xi. 28.

§ Rom. xiv. 17.

‡ Psal. xc. 14.

Psalmist in the latter Part of the Verse lately quoted, the happy Soul proclaims, *I will rejoice and be glad all the Days of my Life* *.

This last Particular is an instantaneous Work of the Holy Ghost. Now is the happy Instant of our *New Birth*, which Our LORD shew'd *Nicodemus* the Nature and Necessity of †. The Instant in which we commence Christians, or, at least have our first *Assurance* that we are so: And, are not only as our *excellent Church Catechism* teaches; 'Members of CHRIST, Children of God, and Inheritors of the Kingdom of Heaven; but can assuredly affirm and *heartily thank Our Heavenly FATHER* (for so now we have the Confidence and Comfort, which we never had before, to call HIM) *that He hath called us to this State of Salvation through Jesus Christ Our Saviour* ‡.

Having endeavour'd to give you an Account of the System of Doctrines which the *Methodists* maintain and preach, and annexed these further Observations upon the Manner in which the HOLY SPIRIT begins and carries on the Work of Conversion, as an Appendage thereto, I wou'd ask, any One, whether they are not agreeable to the Holy Scriptures, and the Homilies, Articles, &c, &c. of our own Church? *If Ignorance and Superstition therefore have introduced them*, then the Apostles and Penmen of the sacred Books, the Reformers also and Compilers of our Liturgy, &c. were ignorant and superstitious Men.

'We cou'd scarce believe, (you say) any such Thing possible within the Limits of Christianity: Had the Old Men of your Parish utter'd these Words, I shou'd not have wondered: For how

* Ps. xc. 14.

† Job. 3d Chap.

‡ Church Catechism.

many

many of them may have gone to Church, perhaps, 40, 50, or 60 Years, and have never heard the Homilies or 39 Articles read in all that Time. But for you, or any Clergyman in the Kingdom to speak thus, is a burning Shame. And, indeed, if we may speak, as the Truth is, that very *Rationality*, you speak of, *in Religion*, tho' in its Place worthy to be *reverenced*; yet by being but too much *reverenced* of late Years has been one probable Occasion, why the Reading of them has been so long out of Fashion; from which, as one Cause among others proceeds that present most deplorable Decay of true Religion amongst us.

What say you, in the next Paragraph, ' Shall any Member of the Reformed Church, become so thoughtless, so averse to Decency and common Behaviour, as to enter into the List of a weak illiterate Crowd, unacquainted with the General Tendency of all Religion, Strangers to the Constitution of our particular Church.' How weak and illiterate these Men may be is nothing at all to the Question; But how much, or rather how little they are Strangers to the Constitution of our particular Church is already shewn. I wish, poor Man, you knew as much of it. This pitiful Strain of Admiration, and that of the next Paragraph, it shall suffice to observe, serve rather to expose your Ignorance than theirs, in the Principles of our Religion.

In your Margin (Page 11th) you affirm that the ' Act of Toleration was chiefly calculated for the ' further Improvement of Trade.' I have never seen the Act, but am very well inform'd that there is no such Reason intimated either in the Body of that Act, or its Preamble; and that the true Reason,

son, was, which is much more probable, the Relief and Benefit of scrupulous Consciences. The *Methodists* therefore, for ought that you have said, may surely claim the Benefit of this Act, as well as others, if they please. And, I hope, when and where they do, they will put it to good Use, and evidence to all the World, the Wisdom and Goodness of God in putting it into the Hearts of the Legislature to prefer it.

(Page 12) You proceed, ' If we take a Survey
' of the different Constitutions and Establishments
' of Life, we shall find, that Order and Regularity
' is necessary to their essential Preservation, &c.' This is granted in your Introduction: And, God forbid, that this shou'd be denied or interrupted in the Oeconomy of the Church. But how does it appear that the *Methodists* even, so much, as attempt any such Thing, or that their Principles or Practices have in any wise any such Tendency? their *Teachers* intermeddle not in the Administration of the Sacraments; they neither disturb you nor any Man, that I ever heard of, in your ministerial Function; so far from this, That contrarywise, they are exceeding good *Subs* to us, if we have but Grace to see and acknowledge it. I believe, if we will but speak the Truth, as we hope to answer for it at the Day of Judgment; we must own, that they have through the Divine Assistance, Who sends, by whom HE will send, wrought a far greater Reformation in our Parishes than we have done; Ah, Sir, you little know, but, I pray God make you sensible and thankful for it too, before you die, how these Dear Servants of the LORD laboured Night and Day for you, without a Penny from your Purse, whilst you *boarded at Chester-Castle*, and for three
Years

Years together since, whilst you have been raking about in *London*, and up and down the Country. And now at your Return to your Flock, do you find, that any amongst them, that follow these good Men, who deserve so well at our Hands, behave disorderly at Church? Do they live dishonestly or unpeaceably among their Neighbours? Or do they wrong or defraud you, or any Man, of their Dues? Surely Men of their Principles will do no such Things, nor occasion any such Confusion, as your merciless Spirit wou'd brand them with.

On the Contrary; Your own late riotous Conduct, heading a lawless Rabble of irreligious, dissolute Wretches, under the Name and Title of *Commander in Chief**, spiriting them up to the Perpetration of many grievous Outrages, and inhumanly treating and abusing Numbers of poor, inoffensive, People; I must say this, is a far more shameful Violation of Order in both Church and State: Done, too, under a *Zeal* for *Religion*, and in *Defence* of the *Church of England*! You may labour, indeed, (for what base Thing is it that Ill-Will and Malice will not prompt a Man to?) to make Mr. *Whitefield's* Collections for

* Mr. *White's* Proclamation for inlisting Men into the Mob, raised against the *Methodists*, in or about the Month of *August* last, ran in Words to the following Effect.

Notice is hereby given That if any Men be mindful to enlist into his Majesty's Service, under the Command of the Rev. Mr. George White, Commander in Chief, and John Banister, Lieutenant General of his Majesty's Forces, for the Defence of the Church of England, and the Support of the Manufactory in and about Colne, both which are now in Danger, &c &c. Let them now repair to the Drum Head at the Cross, where each Man shall have a Pint of Ale for Advance, and other proper Encouragements.

for the Orphan-House in *Georgia* no better than a *Veil for the most iniquitous Intentions*, and wildy, as well as uncharitably amuse Men, with Consequences, as odious, as the black Examples introduced, are intended to serve. But, Sir, does not your own Conduct, think you tally much better with them? Religion, say you, was the Excuse for *Father Girard, the Rector of a Jesuitical Seminary at Toulon's Debaucheries, with Mademoiselle Cadriere; and the Overflowing of Paris with Protestant Blood on a Bartholomew-Day, and the Stabbing of Henry of France by a Dominican;* and so is Religion an Excuse (*the Defence of the Church of England!*) with you, say I, for your Mobbing and Rioting, with a little less Mischiefe, but, I fear, with no less Malice. Ah, poor, blind Pharisee; *First pull the Beam out of your own Eye*; I wish you be not one of them of whom our LORD prophesies, "The
 " Time cometh, that whosoever killeth you, will
 " think that he doth God Service; * Repent, repent
 " of this your Wickedness, and pray God, if per-
 " haps the Thoughts of your Heart may be for-
 " given you."

But, say you, is every bold Visionary (Words
 ' sooner said than understood) to be a Guide in
 ' Matters of the highest Importance? Yes, 'tis
 highly needful in such Parishes as Yours especially,
 where He, that shou'd be, is not such a Guide.
 But what are these Matters of highest Importance?
Why, they pretend to preach: This, indeed, is a
 Matter of the highest Importance; none more so,
 nor so much, in all our Sacred Office. The Admini-
 stration of the Sacraments is indeed reckoned a Matter
 of high Importance, but to preach the Gospel is no

* Jo. xvi. 2.

less so *. God grant you and I, and all our Clerical Brethren, may lay it duly to Heart: And that as we trust we have received a Dispensation, I mean, from God, otherwise to receive it from Man signifies Nothing, we may preach it not only *in the Letter, but Power and Purity thereof, in Season and out of Season* †, *making full Proof of our Ministry* ‡, with all Unweariedness and Diligence; as the *Apostles* did, and as the *Methodists* do, and, I bless God, some few of our *Clergy* also: Otherwise, as St *Paul* speaks of Himself, *Wo be to us* ||. God grant also that our Lives inwardly and outwardly, before an All-seeing God, (*from whom no Secrets are hid* §) and a sensorious World, (who being as the same Apostle speaks of the contrary Part, *may be ashamed, having no evil Thing to say of you* **;) may be as becometh the Gospel, which we preach, and as the Life of that Holy *JESUS*, its Author, whose Ministers we are. For a Clergyman to walk otherwise, in any Respect whatever, is *odious* in the Eye of all Men, and *execrable* in the Presence of God, “Why (says HE) dost thou preach My Laws, and takest My Covenant in thy Mouth; whereas thou hatest to be reformed, and hast cast My Words behind thee ††.”

‘But whosoever presumes (you say) to take upon him that Office without the Approbation of those Superiors, who are appointed to inspect into Affairs of such serious Consequence, he absolutely is an Author of Confusion, where God has no Share and an open Destroyer of the Publick Peace.’ Sir, I hope, it is as far from my Thoughts

* 1 Cor. i. 17.

† 2 Tim. iv. 2.

‡ 2 Tim. iv. 5.

|| 1 Cor. ix. 16.

§ Col. in Com. Service.

** 1 Pet. iii. 16.

†† Ps. l. 16, 17.

as yours, or any Clergyman's in *England*, to deny, or slight the Usefulness of Episcopal Ordination: Yet, it seems, the Qualification, you lay your chief Stress upon, is the External One: Strange Stuff! 'Such as want this, are absolutely (*Te judice* ' *scilicet*) Authors of Confusion, where God has no ' Share, and open Destroyers of the Publick Peace.' Our SAVIOUR, *Who taught, in the Apprehension of the People, as One having Authority, and not as the Scribes* *, was never thus qualified by the Jewish Church, nor His Apostles, who all preach'd to that People, and yet, were they ever so much as once found Fault with on that Account? Or were they *Authors of Confusion, or open Destroyers of the Publick Peace?* 'Tis true, indeed, Our SAVIOUR bids His Apostles *think not that He came to send Peace on Earth; but a Sword*: † But did He mean that His preaching without an humane Qualification wou'd occasion it? The Multitude likewise accused Him to *Pilate*, as *One whom they found perverting the Nation*? ‡ But was it on this Account? Or dare you for Shame take Part with His Accusers, and alledge their Example, either as a Precedent or an Argument in Favour of your Assertion? Though this I must tell you, which is obvious to every Man, Your Assertion is every Way a Parallel: There is manifestly the same Heart, Disposition, and Spirit in you, that was in them: They traduced and falsely accused the Head; And you, which is all one, the Members. They, *We found this Fellow perverting the Nation*; You, *they are open Destroyers of the Publick Peace*. Beware, poor Man! what you say; Beware what you do, lest you one Day

* Matt. vii. ult.

† Matt. x. 34.

‡ Lu. xxxiii. 2.

hear it said to your everlasting Confusion. *Inas-*
much, as thou hast done it to the least of these,
*my Brethren, thou hast done it unto me **. The
Dispersed Converts of Jerusalem without an exte-
 rior Qualification went every where preaching the
 Word †, and are they any where reported, of as *Auth-*
ors of Confusion, or open Disturbers of the Peace?
 In like Manner *St. Paul*, if we compare *Acts* xiii.
 1. with *Gal.* i. 18. we shall find, preach'd the
 Gospel above *three Years* without any such *Qual-*
ification, even from the Apostles; and yet we ne-
 ver find that this was objected against his preaching,
 either by them, the Churches, or those that He
 preached to; nor was He ever look'd upon as an
Author of Confusion, or Destroyer of Peace. And
 afterwards when *Paul, Silas*, and some others of the
Brethren, had received the outward Qualification
 from *Paul*, by the *Imposition of Hands with Fast-*
ing and Prayer ‡, were nevertheless represented to
 be *Turners of the World upside down ||*. So that,
 whether Men be outwardly qualified, or not, they
 may be charged with being Authors of Confusion,
 and Destroyers of Peace; but by whom? By such
 as the Reverend Commander in Chief, and his Rio-
 ters. Those Jews in Thessalonica, who *believed*
not, moved with Envy, took unto them, as You
did, certain lewd Fellows of the baser Sort, and
gather'd a Company, and set all the City in an
Uproar, &c. §

Mr. *Calvin* likewise, and some others of the
 Reformers, were never ordained, and yet I ne-
 ver heard that this was made an Objection a-

* *Matt.* xxv. 40.

† *Acts* viii. 1, 4.

‡ *Acts* xiii. 3.

|| *Acts* xvii. 6.

§ *Ver.* 5.

gainst their preaching, by the Church of Rome, nor were they look'd upon as Authors of Confusion on this Account. Nay, both that and our own Church, as Mr. *Wesley* clearly proves *, allow of such unqualified Men in the *Church* at this Day. But surely they never wou'd suffer it, if such bad Consequences did, as you suggest, follow it: No more are the *Methodists*, say maliciously what you will, for saying is not proving, guilty of the like.

However these *Methodist Preachers* ' are Authors of Confusion, open Destroyers of the Publick Peace, flying in the Face of the very Church, ' they may craftily pretend to follow, occasioning ' many bold Insurrections, which threaten our Spiritual Government; Schismatical Rebels against ' the best of Churches; Authors of a farther Breach ' into our unhappy Divisions; Contemnners of the ' Great Command, Six Days shalt thou labour, &c. ' Defyers of all Laws, Civil and Ecclesiastical; ' Profess'd Disrespectors of Learning and Education, ' causing a visible Ruin of your Trade and Manufacture, and in short, Promoters of a shameful ' Progress of Enthusiasm and Confusion, not to be ' parallel'd in any other Christian Dominion.'

Bombalio! Clangor! Stridor! Taratantara!
Murmur!

What a Rattle of abominable Lies are here?

Juvenal queries.

Quid Romæ faciam? Mentiri nescio.

But you give the World but too good Cause to believe that you did not leave that old Harlot, the Mother of Lies, on this Account. Whatever bad

* See his 3d Appeal.

Consequences the Men of your Spirit may maliciously preface, that *Methodism* may in Time be attended with, no Man, that has the least Respect for *Truth*, or Regard for his own *Reputation*, and hates to be called a Liar to his Face, can charge it at present with any such Evils, as your abandon'd Conscience has had the Impudence to do, to His Grace of *Canterbury*. Several have attempted, indeed, both from the Pulpit and Press to cast various Scandals and Reflections upon this *New Way*, as they, like *Athenians* *, call it; but there is none, we may see, for the Purpose, like one of *Rome's* Breeding; 'Tis an old, but true Saying,

*Quosemel est imbuta recens servabit Odorem
Testa diu.-----*

One Thing I know, and so may you too, that a Liar is a *Child of the Devil*, by the very same Argument that the Devil is a *Liar* and *the Father of it* †: And for a Parson to *lie* is an horrible Shame. I must tell you, that long before your Sermon appeared, not only the Archbishop of *CANTERBURY*, and several of that eminent Order, but His Royal Highness, King *GEORGE*, and all the Royal Family, together with most of the Nobility, Gentry, &c. of the Land, are, I bless God, better inform'd of the Principles and Conduct of the *Methodists*, than to fear any Dangers from them to either Church or State.

The next Thing you wou'd falsely insinuate against these Preachers is that, 'Tis probable, they, for want of knowing how to read, and their Followers also, for want of Opportunity,

* Acts xvii. 19.

† Joh. viii. 44.

' under-

understand not what is imported in the 23d *Article* of *our Religion*. Have you examined many or any of these Preachers about their *Reading*? Or have you been well inform'd of it? No; 'Tis only, you say, probable. A plain Proof you know nought of the Matter, otherwise your Probability wou'd have been a Certainty; but as it is; its only a mere Slander. And as to the Ignorance of their Followers, of the Contents of the 23d *Article*, I suppose many of them live in your own Parish; and if so, more Shame for you to keep them in the Dark, not only as to this but all the other Articles, particularly the 9th, 10th, 11th, 12th, 13th, 17th, 18th, 31st, 35th *Articles*, and the *Homilies* also, especially the first Six of them. Holding these from your People (for what is it else when you never read them to the Congregation?) is almost like, and almost as bad, as the Clergy of the Church of *Rome*'s withholding the Holy Scriptures from theirs. --- May I further observe, In this Case, you are not alone; for the Reading of the *Homilies* and *Articles* has been laid aside so long by the Generality of our Clergy, till the People scarcely know whether there be any such Things. Many who have gone 40, 50, or 60 Years to Church, declare they never heard them read. For want of doing this more frequently (and indeed once a Year is seldom enough) our Members gradually forget their first Principles; False Doctrines insensibly creep in amongst us; Free-Will and Formal Worship, with a Train of Heretical Tenets, such as those of *Arius*, *Arminius*, *Pelagius*, &c. tending to Deism, Infidelity, and all Irreligion and Profaneness, are continually encreasing, being foster'd by both Clergy and People, and the good Old Path

Path is so utterly lost by us, that now when the LORD is graciously pleased, instead of punishing us as our Apostacy deserved, to revive the Religion of our Fore-fathers, even the Truth, as it is in JESUS, by His *Servants* (in Reproach) called *Methodists*, the common Cry is, "What means this new Way." Phy, Phy, away with it, (as the *Jews* once cried against its Author.) Nonsense! Madness! Superstition! Enthusiasm! (and which is as silly as all) Popery! My Neighbour was a very good Churchman, but now He's turned *Methodist*, and follows these *illiterate* Praters: Well, well, Let him go; My Father and Grandfather were very good Churchmen before me. I will stick to their Way, and not turn my Back on my Church and my Baptism, as many now a-days do.' The Priests preach in like Manner; They (at least some of them, and those but too many) as *Jeremiah* speaks of the Prophets in His Day, *prophecy falsely, the People love to have it so, and what will ye do in the End thereof?* * The Answer is ready; Perish without doubt everlastingly. The Disuse, I say, of the Homilies and 39 Articles of our Religion is certainly the chief Occasion of all this Mischief in our Church. Had they been constantly read, 'tis very probable, that all these Evils had not only been effectually prevented; but *Methodism*, also, which is nothing else but the Revival of the Doctrines contained therein, had never appeared: Those Books and what the Methodists preach being all one. This, let me add, some few of our Clergy, are so well advised of, that they purposely evade the reading them to the People, for

* Jer. v. *ult.*

fear of encreasing *Methodism* *, a Term, very likely, made use of by the Art of the Devil to prevent the true End of their Ministry, I mean, the making good Christians and Church-men.

But wou'd these People but read this 23d Article, ' this they wou'd find puts an End (say you) ' to any Doubt with Respect to the Qualifications ' of Preachers.' If you have said any Thing material against the *Methodists* in all your Discourse, you have said it here: And yet this Article only relates to the Outward Qualification of Preachers. I think there is an inward One of so much superior Consequence and Concern, that where it is wanting the Outward signifies nothing. The Bishops, perhaps, do all that can possibly be expected in the usual Way, for their own and the Church's Satisfaction, about the inward Qualification or Call of such as desire to be ordain'd, to the Ministry: They ask every Deacon, ' Do you trust that you are inwardly moved by the HOLY GHOST to take upon ' you this Office and Ministration to serve God for ' the promoting of His Glory, and the edifying of ' His People.' And the Candidate replies, ' I ' trust so.' But is not the true and common Motive, the getting a good Living, a Curacy, or Bread? Was it not Yours? I confess it was mine. How easily and how often the Bishops and the Church are imposed upon by such Pretences, is but too evident from the lucrous, luxurious Lives of but too many of our Brethren, who make their sacred Function a mere Trade, and Gain, their *Godliness*. Lay

* A certain old Clergyman of my Acquaintance, lately deceased, being ask'd by his Curate, if he might read the Homilies in the Church, answered, No; for if he shou'd do so, all the Congregation wou'd turn *Methodists*.

what Stress therefore you please, what Confidence can the People repose, upon this Outward Qualification ?

But allowing all that you wou'd make of this Article, it will not follow, that the *Methodists* reject it, by preaching without it. The Truth is (and shall I be afraid to speak it?) they cannot receive it. Our SAVIOUR has, but Man thinks it not proper to qualify them. Many of them want *Latin, Greek, and Philosophy*, and therefore though they have many far more needful Accomplishments, ' A good Stock of plain, practical, experimental ' Divinity, Christian Conversations, Zeal towards ' GOD our SAVIOUR, indefatigable Industry in ' preaching His Gospel, and many Seals of their ' Ministry, yet cannot be admitted thereto in the ' Outward Form.' But what then? If GOD has ordained them, sent them forth, and own'd and bless'd their Labours, shall they desist from their Mission, till outwardly appointed thereto? *What are we, that we shou'd withstand GOD?* Shall HE not send by whom HE will send? And when HE is pleased to work by such Instruments as you are displeased with, shall you or I let it? You may, indeed, do so; but I never will.

What you affirm in the next Paragraph will appear to every unprejudiced Reader, as trifling and false, as any Thing you have said hitherto. The Premises will clear them of that monstrous Ignorance you wou'd charge them with, in pretending to belong to our Church, if their opposing Her Articles be your Argument to prove it by. Fact proves the very Reverse. And the Truth is, they actually maintain all the Articles of our Religion, and consequently are true Members of our Church.

How

How they are guilty (as you assert in the next Clause) of an *excessive, invincible Stubbornness* also; on the same Account, is to me unintelligible.

In the next Paragraph you may seem to have Recourse to your Logick, and to comprehend the Substance of the two foregoing Pages in the Compass and Form of a Syllogism, thus,

‘ According to the Doctrine of the Church of *England* in the 23d Article, it is not lawful for any Man to minister or preach in any Congregation, except he be called to that Office by Men who have publick Authority.’

‘ Now these pretended Preachers are not called to that Office by Men, who have publick Authority.’

‘ Consequently it is not lawful, &c.

Now although the Major and Minor Propositions be granted, yet, I hope, I have sufficiently proved that the Consequence is utterly false. One Thing here, I cannot but take Notice of, which perhaps may have more in it than a mere Quibble. It is in the Manner of your Expression, whether inadvertently or intentionally, you know best: By the 23d Article, ’tis not lawful, (you twice over say) to minister and preach in *any* Congregation. The Article says only, (and that twice over,) in *the* Congregation: Now *Any* and *The*, methinks, are Terms, that convey a very different Idea to the Mind; *The* seems to import the Congregation assembled in the Church, and this seems to be the natural Sense of the Article; *Any*, a Congregation in any wise assembled to a religious Purpose; If so, I cannot see how these Preachers, by preaching or exhorting in their Meetings, either break Communion with the Church, or contemn and violate, or
in

in any wise infringe upon this *Article*, even your own Way of speaking.

‘ But in order to promote (you proceed) this ‘ Scheme of Confusion and Irregularity.’ Whether such be the *methodistical Scheme* has hitherto been falsely asserted, but not proved. I own, indeed, Confusion is hereby occasioned, but it is by them who have made it the Occasion: Who those are has been already taken Notice of, and shall it therefore be charged any more upon the *Methodists*, than that at *Philippi* * upon *Paul* and *Silas*, or that at *Athens* † upon *Jason* and the *Brethren*, or that other at *Ephesus* ‡ upon *Paul*, *Gaius* and *Aristarchus*?

‘ But in order to promote this Scheme of Confusion, some of the Leaders have found it necessary to usher in the Notion of Inspiration; and ‘ to persuade a giddy Multitude that Learning is ‘ no ways requisite to the Duties of the Ministry.’ If you mean humane Learning, or imagine that the *Methodists* mean so, (as, indeed, what can be meant else) I hope, they are right: Read but the *first* and *second Chapters* of *St. Paul’s first Epistle to the Corinthians*, and there you will find they have a very good Precedent for their Pretence in *St. Paul’s Example and Declaration*. “ I Brethren, “ when I came unto you, came not with Excellency of Speech, or of Wisdom, declaring unto “ you the Testimony of God: My Speech and my “ Preaching was not with enticing Words of Man’s “ Wisdom, but in Demonstration of the SPIRIT “ and of Power. That your Faith should not stand “ in the Wisdom of Man, but in the Power of “ God. God hath revealed them (the Gospel,

* Acts, 16 Ch.

† Acts 17 Ch.

‡ Acts 19 Ch.

“ that is to say, here called, the Things which He
 “ hath prepared for them that love HIM) unto us
 “ by HIS SPIRIT; For the SPIRIT searcheth all
 “ Things, yea, the deep Things of GOD: Which
 “ Things also we speak not in the Words, which
 “ Man’s Wisdom teacheth; but which the HOLY
 “ GHOST teacheth*.” Why then shou’d these
 Men’s Assertion or Pretension seem so strange to
 you? No Man can or ought to preach the Gospel
 before he be inspired with the HOLY GHOST; or
 (which is all one) ‘ feels in Himself a SPIRIT, by
 ‘ which He is led to preach.’ For, as the Apo-
 stle says also, “ What Man knoweth the Things
 “ of a Man, save the Spirit of Man, which is in
 “ Him? Even so the Things of GOD knoweth no
 “ Man, but the SPIRIT of GOD. Now we have
 “ received, not the Spirit of the World, but the
 “ SPIRIT which is of GOD, that we might know
 “ the Things that are freely given to us of GOD †.”
 In this Objection against the *Methodists* you mani-
 festly discover the Want of this SPIRIT, this *In-*
dwelling Teacher in Yourself; and consequently,
 however you are outwardly qualified, you have no
 right Authority or Commission at all to preach; any
 more than those vagabond Jews, Exorcists, and the
seven Sons of Sceva, the Priest, had to call over
them, which had Evil Spirits, the Name of the
 LORD JESUS ‡.

‘ But let us enquire (in the next Words) into
 ‘ the Nature of this Plea.’ This, Sir, may not be
 improper. ‘ Now we must distinguish, say you, two
 ‘ Kindsof Inspiration, an Extraordinary One, such as
 ‘ was granted to the Apostles.’ This I allow. And
 that it was granted them for such like Purposes, as

* 1 Cor. ii. 1, 4, 5, 10, 13.

† Ibid. Ver. 11, 12.

‡ Acts xix. 13, 14.

you assert in your next *Paragraph*. This I own too. ' And that there is an Ordinary One, (*i. e.* ' as Men now a-Days phrase it) such as we pray ' for in our Collects of publick Prayer.' This I deny not. But this Distinction in this Place, Sir, is nothing to the Purpose: These Men affirm, as you yourself say, ' That they feel in themselves a ' Spirit, by which they are led to preach ;' and that humane Learning and Education is not necessary herein. ' This is the Plea,' as you are pleased to call it. The Question is, therefore, whether their Pretence to such an Inspiration, or Motion (whether Ordinary or Extraordinary) of the HOLY SPIRIT to preach the Gospel, be reasonable or unreasonable, needful or needless thereto. We have seen, Sir, that *St. Paul* is clearly on their Side, making it indispensably needful. But, being *St. Paul* was one of those Apostles, who was indued with the Extraordinary Inspiration of the HOLY GHOST, the better to enable Him to propagate the Gospel in the World, and ' to remove (what otherwise wou'd ' have been impossible) the strong Prejudices of ' 4000 Years, &c.' His Authority, I suppose, you will scarcely admit to be an Argument to prove the Case before us. Let us hear then the Sentiments of our *Church*, the *Ancient Fathers* quoted by Her, and some pious and judicious *Divines*, concerning this Matter. *Chrysostom*, say our Church, testifying thereby the Approbation of the Assertion, declares, ' That Man's humane and worldly ' Wisdom and Science is not needful to the understanding of Scripture ; But the Revelation of the ' HOLY GHOST, Who inspireth the true Meaning ' unto them, that with Humility and Diligence do ' search therefore ; He, that asketh, shall have ; ' and

‘ and He, that seeketh, shall find ; and He, that
 ‘ knocketh, shall have the Door opened *.’ *Ense-*
bius, which is another Indication of Her Mind,
 ‘ tells, says she, a strange Story of a certain learned
 ‘ and subtil Philosopher, who, being an extream
 ‘ Adversary of CHRIST and His Doctrine, cou’d
 ‘ by no Kind of Learning be converted to the
 ‘ Faith, but was able to withstand all the Argu-
 ‘ ments that cou’d be brought against him, with
 ‘ little or no Labour. At Length there stands up
 ‘ a poor simple Man, of small Wit and less Know-
 ‘ ledge, One, that was reputed, amongst the Learn-
 ‘ ed, as an Idiot, and He in God’s Name, wou’d
 ‘ needs take in Hand to dispute with this proud
 ‘ Philosopher ; the Bishops and other Learned Men
 ‘ standing by, were marvellously abashed at the
 ‘ Matter, thinking, that by his Doing, they shou’d
 ‘ all be confounded and put to open Shame. He
 ‘ notwithstanding goes on, and beginning in the
 ‘ Name of the LORD JESUS, brought the Philosopher
 ‘ to such a Point in the End, contrary to all Men’s
 ‘ Expectation, that he cou’d not choose but ac-
 ‘ knowledge the Power of God in his Words, and
 ‘ to give Place to the Truth.’

Now, says our Church, ‘ Was not this a miracu-
 ‘ lous Work, that one silly Soul, of no Learning,
 ‘ shou’d do that, which many Bishops of great
 ‘ Knowledge and Understanding were never able to
 ‘ bring to pass. So true, says She, is the Saying
 ‘ of *Bede* : Where the HOLY GHOST doth instruct
 ‘ and teach, there is no Delay at all in Learning†.

St. Chrysostom says, ‘ That the Wiseman is not
 ‘ profited at all by his Wisdom, nor the Ignorant

* Hom. of Knowledge of the Holy Scrip. 2d Part.

† Hom. for Whitsunday, 1st Part.

‘ Man prevented by his Ignorance from receiving
 ‘ the Preaching of the Gospel; Yea, if I may,
 ‘ says He, assert a wonderful Truth, Ignorance is
 ‘ more fit and apt to receive the Gospel, than Wis-
 ‘ dom: And a Shepherd or Plowman (so far differs
 this venerable Father from you in your Margin,
 Page 18th) will sooner submit to it than a learned
 ‘ Man, who relies on the Strength of human Wis-
 ‘ dom and Reason *.’

This very Truth the *Methodists* have abundant
 Experience of daily; I myself can produce some
 Hundreds of Instances of it, within the Compass
 of my small Ministry; and hope, Sir, to see as many
 more before I die.

But to proceed, *Luther* affirms, ‘ That it is an
 ‘ Error to say, a Man cannot be a Divine, but by
 ‘ reading *Aristotle*,’ (i. e. by Means of Learning
 and Education.) Nay, says He, in the next Words,
 ‘ He cannot be a Divine, except He become one
 ‘ without *Aristotle* †.

This same excellent Servant of CHRIST has ano-
 ther strange Expression (but which all the *Methodists*
 know to be true) which is this, ‘ A Man is
 ‘ made a Divine by *living*, yea by *dying* and *dam-*
 ‘ *ning*, and not by *Instruction*, *Reading*, and
 ‘ *Study* ‡.’

And again, ‘ The Scriptures, says He, are not
 ‘ to be understood, but by the same SPIRIT, by
 ‘ which they were written: And that SPIRIT can
 ‘ be

* Chrys. Hom. 4th, in 1st Epist. ad Corinth.

† Error est dicere, sine Aristotèle non sit Theologus: Imo,
 Theologus non sit, nisi id fiat sine Aristotèle. Luth. Fol. 1st.
 Page 10th.

‡ Vivendo, imo moriundo, et damnando, sit Theologus, non
 intelligendo legendo aut speculando, Luth. Fol. 2d. Page 57th.

‘ be found no where more present and lively than
 ‘ in those sacred Letters, which HE HIMSELF
 ‘ hath written *.’

Zuinglius declares, ‘ We must needs be taught
 ‘ the Gospel, not of Men, but of GOD : For that
 ‘ it is the Eternal Truth, which knows not how to
 ‘ lye, *Job. 6th Chap.* But if you do not firmly
 ‘ believe, that you may be taught of GOD, hu-
 ‘ mane Doctrine being utterly rejected, you are still
 ‘ void of true Faith. Neither, say He, have I my-
 ‘ self invented this. For *Hilary* also is of the same
 ‘ Opinion ; But there is no Need of His Testimo-
 ‘ ny, when we hear that CHRIST and all His
 ‘ Apostles were of the same Mind †.’

Calvin affirms, ‘ That it is necessary, that the
 ‘ same SPIRIT, which spoke by the Mouths of the
 ‘ Prophets, shou’d pierce into our Hearts to per-
 ‘ suade us that they faithfully related what was by
 ‘ Him delivered to them ‡.’

Bishop *Latimer*, that blessed Martyr, asserts,
 ‘ That the Carnal and Philosophical Understanding
 ‘ of the Scriptures is not that Wisdom of God,
 ‘ which is hid from the Wise, and revealed to
 ‘ Babes ||.’

You

* *Scripturæ, non nisi Eo SPIRITU intelligendæ sunt, quo
 Scriptæ sunt. QUI SPIRITUS nusquam præsentius et vivaci-
 us, quam in ipsis sacris suis, quas scripsit, Literis inveniri
 potest.* Luth. Fol. 2. Page 300.

† *Zuingl. Lib. de Certitudine et Veritate Verbi Dei.*

‡ *Idem SPIRITUS, Qui per Os Prophetarum locutus est, in
 Corda nostra penetret, necesse est: Ut persuadeat fideliter pro-
 tulisse, quod divinitus erat Mandatum.* Calv. Institut. Lib. 1.
 Cap. 8. Sec. 4.

|| *Carnalis et Philosophica Scripturarum Intelligentia, non
 est Sapientia Dei, Quæ a Sapientibus absconditur, parvulis
 revelatur.* Latimer’s Answer to Sir Edward Bainton’s Letter.

You see, Sir, what the Church, and these worthy Divines say of the Necessity of the continual Presence of the HOLY GHOST, to unfold the sacred Writings to the Understandings of both Teachers and Hearers, and how small Account they made of Learning and Education in this Matter. The very same, and no other, do the *Methodists* maintain. This therefore being all they pretend to: All that you say about the Extraordinary and miraculous Gifts of the HOLY GHOST, the Occasion of them in the Church, and also of their Ceasing for upwards of two Pages following, is quite foreign to the Case of the Methodists, and the very Design you wou'd serve by it.

If they affirm no more, what need of such a long Harangue of Nonsense about Ordinary and Extraordinary Inspiration? If they also have our Church on their Side for all that they say of their own Inspiration, and the Insignificancy of Learning and Education, or at least the Non-Necessity (if I may so speak) of it for a Preacher of the Gospel; and if the HOLY GHOST makes Divines, as is evident from the Premises; Why shou'd they be thought to blame in asserting, that they have a Motion of the SPIRIT to preach? Why shou'd they be charg'd 'with giving Way to gloomy Imaginations, or raising themselves to such a Pitch of Enthusiasm? How can you charge these People of God, these Servants of our Dear SAVIOUR, without reflecting upon the HOLY GHOST and His Gracious Inspiration, and the sending forth of His Ministers, in the foulest Manner? I hope, in Pity to your poor Soul, that your Ignorance will screen you, or else I really do not see, how you can be clear of the Commission of the unpardonable Sin. You talk,
poor

poor Man ! of *Reason*, of *just Reflection*, and the *Firmness of a Man* ; But where appears it ? Are you not also at the same Time casting Dirt upon your own Church ? Are you not flatly denying, and maliciously ridiculing what She maintains ; even that Church are not you yourself, ‘ flying in the Face of, which you craftily pretend to follow ? ’
Phy for Shame.

Your own Words in the latter End of the last Paragraph (Page 14th) will allow a very obvious and easy Inference in Favour of the Methodists as to this very Point, *viz.* That Inspiration is, and humane Learning and Education are not, requisite and necessary for a Minister of the Gospel. For you say that amongst other Designs of God in inspiring the *Apostles* in an Extraordinary Manner, this was one, ‘ to convince the World that the System of the Redemption was not a System of Learning.’ From hence then we may infer, that this *System* requires not *Learning* and *Education* to support it, and to preach the Doctrines of it. One may reasonably suppose that that which has no *Learning* in it, may be understood and explain’d without *Learning*. We may likewise reasonably suppose, that that same Divine SPIRIT, which gave us this *System of the Redemption*, will HIMSELF instruct us in the true Sense of it. As Our SAVIOUR says ; “ The COMFORTER, which is the HOLY GHOST, WHOM the FATHER will send in My Name, HE shall teach You all Things, and bring all Things into your Remembrance, whatsoever I have said unto you *.”

What you are pleased to say in the next Paragraph, and in the Marginal Note under it, con-

* Joh. xiv. 26.

cerning the Time of the Continuance of Miracles, and of their Ceasing so soon as the Gospel was sufficiently propagated, is quite foreign, as aforesaid, to the Subject in Hand. What I wou'd only take Notice of here is your roundly asserting that *a sufficient Propagation* of the Gospel was the *Occasion* of the *Ceasing* of these *Extraordinary Powers*. I own, indeed, that many before you have asserted the same: Nor will I altogether deny this to be a Reason for it. Yet being you take Occasion to mention it, and I have frequently read the same in other Authors, I must own, I have some Times been induced to question the Sufficiency and Certainty of the Truth of this Assertion. I find Nothing in the *New Testament* to countenance it, nor ever found or heard of any Thing like it in the Ancient Writers of the Church: St. *Paul* says, indeed, "whether there be Prophecies they shall fail, "whether there be Tongues they shall cease*." But why they shall cease, there is Nothing said. I think 'tis as likely, that the *Degeneracy* of the Church into *Formalities*, *Heresies*, *Superstition* and *various abominable Errors* and *Corruptions* which began about the Middle of the *third Century*, was the Occasion of it. For, as every Year She thus grew worse down into the *Fifth*, so 'tis observable, in Arch-Deacon *Chapman's* Opinion, that though Miracles were then, 'as publick, as clear, 'and as well attested, yet not as frequent, by far, 'as in the Earlier Ages.' The *fourth Century* affording fewer Miracles than the former, and the *fifth* than this. The HOLY SPIRIT, who will not always strive with Man, 'tis not unlikely, even from this Observation, was grieved with such grow-

* 1 Cor. xiii. 8.

ing Evils, and that the more so, as it was in a Time, when the Church was so honoured with such extraordinary Measures and Manifestations of His Presence and Powers. Therefore He, in Mercy not suddenly, but gradually, withdrew them, as those Corruptions gradually prevailed.

In the Time of *Constantine*, though there were very heavy *Persecutions of the Church*, yet, as is usual, there was a great Gospel-Work, and a copious In-gathering of Souls into Her; for the Sufferings of Christians have been always found to be the most fruitful Seed of the Church. Under His Protection they fled for Succour, and this was doubtlessly one main Occasion of propagating the Faith amongst this Emperor's Subjects. He also gave Christianity all Manner of Encouragement, and it flourished wonderfully, by this Means, at least, for a Time, insomuch, that we are told, that He wrote to *Eusebius* Bishop of *Nicomedia* to procure Him, 'fifty Volumes of the Holy Scriptures, writ on 'Parchment, distinct, and legible; and in a Volume of such Size, as might be carried with greatest Ease, for the further Instruction of such as had 'attain'd to the Knowledge of the Christian Religion *.' Yet in the latter End of his Reign, Christians began to grow carnal, and secure; the *Gospel Work* declined, and *Philosophy, &c.* grew into Vogue. This, as the *Arch-Deacon* asserts the *Continuation of Miracles* till after this *Emperor's Days*, but not long, may in some Degree favour the Reason, abovesaid, of their Ceasing: And thus not only by Sin and Wickedness, but furthermore even by humane Learning also, may we suppose, that the SPIRIT was

* Euseb. Lib. 4. de Vita Constant.

quench'd *, as St. Paul expresses it, and the Extraordinary Gifts withdrawn.

Your Marginal Reference upon *Lucrative Assurance* (Page 18, 19.) may next be considered. And here again what a Medley of Falsties, disingenuous Surmizes, and groundless Slanders, are trump'd together. 'Poor ignorant Men (say you) who never
' have been conversant further than the Plough;
' who little know the Constitution of any Church,
' may be easily led astray with visionary Notions
' about Religion.' If you wou'd here be understood of such as are in Connection with the *Methodists*, what I have already shewn concerning their *Principles*, &c. I trust will sufficiently convince any reasonable Man, that these Words are mere *Calumny*. They will appear to be so far from being ignorant of the Constitution of any Church, that they both understand and embrace the Principles of the true Church, the Church of CHRIST, and consequently what is really good in any National Church under Heaven; or if you mean such as run after the Methodists to hear them, but are not joyn'd with them, more Pity for them, and more Shame for Yourself, and such like Pastors. Whom concerns it, if not such as us, to teach them better, particularly the Principles of our *Church*? This, I say again, is chiefly owing to that shameful Negligence so common amongst the Clergy, of not reading and expounding the *Homilies* and 39 *Articles*, and preaching according thereto. Therefore take the Blame and Shame and Curse to Yourself, if You find that several in your Parish, for Want of knowing the Principles of the Church they profess to call themselves Members of, are become Dupes and Ninny-

* Thess. v. 19.

hammers to the *Methodist Preachers* : Or rather to speak more properly, and as the Truth is, being stir'd up by the HOLY GHOST, are, like wise Men, prudently and seasonably searching for, the true Principles of our Church indeed, *the Truth as it is in JESUS for the Salvation of their Souls* at these Men's Mouths, for want of proper Instructions from their proper Guides.

' I imagine (proceed you) their Lucre is very ' small ; ' What may this mean ? Where must this Lucre come from ? Not from their Followers : They are willing, indeed, to contribute to each other's Relief, when Necessity requires, but surely this scarcely can be called Lucre. Or do you think they may expect it from their Teachers ? Alas, they in general have but little to bestow. Herein they are like their poor Predecessors, *Peter and John* ; *Gold*, said Peter to the Cripple at the beautiful Gate of the Temple, *and Silver have I none, but such as I have, give I thee* *. Or suppose they were able to give them both ; must those that *sow unto them spiritual Things* †, allow them to reap their *Carnal Things* also ? Or is it usual with Parsons to part with much ? No, no, They love to *pass by on the other Side* ‡.

Yet, for all this, their Lucre is not so small as You may imagine ; For though *Gain* be far from being to them what it is to those, who are *destitute of the Truth*, as St. Paul speaks, *their Godliness* ||, yet their *Goaliness* is to them *Great Gain* §. *They are CHRIST's, and all things are theirs, as they are HIS* **. Yea, they have CHRIST HIMSELF,

* Acts iii. 6.

† 1 Cor. ix. 11.

‡ Luke x. 31, 32.

|| 1 Tim. vi. 5, 6.

§ Rom. viii. 32.

** 1 Cor. iii. 21, 22, 23.

who is doubtless an infinitely greater Gift than to have all Heaven besides. They have Remission of Sins; *Peace with GOD through our LORD JESUS CHRIST. Are CHRIST's Members. GOD's Children. Endued with the HOLY GHOST. Sealed to the Day of Redemption,* and have Heaven and Eternal Glory for *their Inheritance.* They are of Age, Sir, ask them; they shall speak for themselves: There are Thousands, I praise GOD for it, amongst us, that are able and will *be ready, to give an Answer to every Man that shall ask them a Reason of the Hope, that is in them, with Meekness and Fear.*

In the next Words you fall upon Mr. *Whitefield* and Mr. *Wesley*. Mr. *Whitefield* you are pleased censoriously to charge with what the World do, or may, know to be a Lye. 'That a Satisfactory Account has not been given us of Mr. *Whitefield's* Disbursements in *Georgia*, and I am afraid by his late modest Insinuations, in or about the *Highlands* of *Scotland*, of the Want of *Five Hundred Pounds*, &c.' *

Mr.

* Orphan House in Georgia, Dr.

	l.	s.	d.	qrs.
To Cash received from the 15th of December, 1738, to the 1st Day of January 1745 6, by publick Collections, private Benefactions, and Annual Subscriptions, per Account. ——— ——— ———	4982	12	8	
To Balance super-expended, January 1st, 1746. ——— ——— ———	529	05	1	1
Total	5511	17	9	1

By

Mr. *Wesley's* Fellowship, I am credibly informed, is about an 100*l.* *per Annum*, out of which

30

By Cash paid Sundries by particular Accounts examined, from the 15th of December, 1738, to January 1st, 1745-6, for Buildings, Cultivation of Lands, Infirmary, Provisions, Wearing Apparel, and other Incidental Expences. —	}	l. s. d. qrs. 5511 17 9 1 _____
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Savannah in Georgia.

This Day personally appeared before us, Henry Parker and William Spencer, Bailiffs of Savannah aforesaid, William Woodroote, William Evan, and William Ruffel of Savannah aforesaid, who being sworn, say, that they have carefully and strictly examined all and singular the Accounts, relating to the Orphan-House in Georgia, contain'd in Forty one Pages in a Book entituled, *Receipts and Disbursements for the Orphan-House in Georgia*, with the Original Bills, Receipts, and other Vouchers, from the 15th Day of December in the Year of our LORD One thousand seven hundred and thirty-eight, to the first Day of January in the Year of our LORD One thousand seven hundred and forty five, and that the Monies received on Account of the said Orphan-House amounted to the Sum of Four thousand nine hundred and eighty-two Pounds, twelve Shillings and eight Pence Sterling, as above. And that it doth not appear, that the said Rev. Mr. Whitefield hath converted any Part thereof to his own Use and Property; or charged the said House with any of his Travelling, or other private Expences: But on the Contrary hath contributed to the said House many valuable Benefactions; and that the Monies disbursed on Account of the said House amounted to the Sum of Five thousand, five hundred, eleven Pounds, seventeen Shillings and nine Pence Farthing, Sterling, as above, which We in Justice to the Rev. Mr. Whitefield, and the Managers of the said House, do hereby declare, appear to us to be faithfully and justly applied to and for the Use and Benefit of the said House only.

W. Woodroose,

W. Evan,

W. Ruffel.

Sworn this 16th Day of April, 1746, before us, Bailiffs of Savannah: In Justification whereof we have hereunto fixed our Hands and the Common Seal.

Hen. Parker,

Wm. Spencer.

30 Pounds are deducted by the College for Non-Residence: The Remainder, with the Profits arising from the Sale of his Books, are so entirely laid out in carrying on the Great and Good Work he is engaged in, that he scarcely provides Necessaries for Himself. This is a true Relation of that Good Man's Estate, of whom you are pleased roundly and falsely to affirm, 'That he has a better Income ' than most of our Bishops.' Prove your Assertion. 'And as to the Underhand Lay-Praters (as ' you call them) I have Reason to assert, &c. they ' may be supposed to be in a better Way of Living ' than the Generality of our Vicars and Curates.' This you likewise wou'd impose upon the World for Truth. Pray, make a careful, impartial Enquiry into this Matter: You may do it with little Trouble, no Expence, and in your own Parish. What can a Penny or two once a Fortnight from the abler Sort do for them? The Poor are excused, and no one oblig'd to give any Thing. Were the *Generality of Vicars and Curates* no better provided for; Were their Livings as poor and precarious; and their Labours as indispensably painful and irksome, there wou'd be none such striving for them, nor half so many, as, it is to be feared, there are, ready, *Ananias* and *Sapphira*-like, to lie to the HOLY GHOST in saying they 'are moved, &c, &c, &c.

I shall only take Notice of this one Thing more in your Marginal Reference, and that is the Offence you take at Men attempting to preach, 'Who have ' never been conversant further than the Plough.' A Plough! Sir; An edifying Machine! Were you well at it, it wou'd not only best become the Name you are pleased to give Yourself of *Agricola*
Can-

Candidus *, but possibly, you might receive the first true Call to the Ministry from thence : A Plough may make, as good a Priest, as a Popish Academy ; Try the Expedient a While ; and who knows but -----Shou'd you think it a Disgrace to follow a Lay-Prater from that Instrument, remember for your Credit and Comfort, that *Elisba* was plowing with twelve Yokes of Oxen, when He was call'd to succeed *Elijah* in the Prophetick Office ? † and *St. Chrysostom*, as afore observed, has spoke very honourably of a Plowman : Where then can be the Harm or Shame in such a Call ? However, *Nē sevi, magne Sacerdos*. Be not offended, I only propose it.

(Page 19th) ' What still, say you, is a greater Misfortune is, they really are unacquainted with ' the Nature of preaching and instructing.' Here is another strange Proof of these Praters Insufficiency : But what is it ? Why, ' Instead of laying ' down the plain, easy, Rules of the Christian Dispensation, they dwell too often (what a Reason is ' this for their Insufficiency) on the grand Mysteries of *Election* and *Reprobation*, which belong ' to GOD.' Indeed, Sir, 'tis neither my Design, nor Desire to meddle with this Opinion ; I profess *the Universal Scheme*, and believe, though it may be true in the Opinion of some, that there are a select Number, given by the FATHER to the SON, as the Reward of His Toil and Sufferings, which shall be infallibly brought in, and saved, and so far an absolute, unconditional Election, as to such, admitted ; yet that CHRIST JESUS died for the Salvation

* In English *George*, alias Husbandman, *White*.

† 1 Kings xix. 19, 20.

tion of all Men, and that all Men therefore may be saved. The greatest Part of this Paragraph concerns those *Methodists*, if they please to answer it, who are in that Way of thinking; whom nevertheless I own and esteem, as Brethren in CHRIST JESUS; and think it my Duty so far to vindicate them from that paltry, ridiculous Aspersions you wou'd fasten on them, as to assert that whereas some hold the peculiar, some the universal Scheme, and others both, there are as eminent and pious Divines hold the first, as those, who espouse either of the other: And therefore why any, that at this Day preach this Doctrine, shou'd on that Account be look'd upon, to be really unacquainted with the Nature of *preaching* and *exhorting*, I cannot understand.

If you mean that they make the very Life and Substance of Religion to consist in holding and teaching this Doctrine: I must own you are right in affirming that they are unacquainted with the true Nature of *preaching* and *instructing*; and so they are who place it in any other Opinion. *Religion* to be sure is a *Reality*: A Man is made by it, what he never was before; Opinion herein is mere Nothing. There are among the *Methodists* that hold both this and the other *Opinions* aforesaid; but *have better learn'd* CHRIST, I trust, than to repose their Hope and Confidence of eternal Life in their favourite Way of thinking; so far from it, that they own that though a Man be never so tenacious thereof, and orthodox in the Faith, he may perish for ever. 'Tis not what we hold, but what we are, that makes us Christians. Hence is it also that Difference in Opinion with them makes no Difference of Affection. *As they have put on the LORD JESUS, their Care and Delight is only to walk in*
K HIM,

HIM, *and to love, as Brethren, for Dear JESU's Sake.*

But then what is the true *Nature* of *Preaching* and *Exhorting*? What shou'd we Ministers, Stewards, if we know what we are, of the manifold Grace of God, *preach* and *exhort*? In the Close of this Paragraph are these strange Words, 'I say nothing of the Terms of *New Birth* and *Regeneration*, which mean in plain English, *Repentance*, *a Change of Heart*, *a Conversion* to God.' But where or what cou'd you have said better? These and other Doctrines, are the Substance of what we shou'd preach: Have you done it in saying? 'New Birth and Regeneration are Repentance, a Change of Heart, and Conversion to God.' As if New-Birth and Regeneration were unintelligible Terms used by these Men to amuse and puzzle their Hearers with; But every Body (which I wish they did) must know what *Repentance*, &c. mean. These Terms also, as familiar, as you think them to be, are no more intelligible than the other.

'But we all preach up these Truths.' Some, I hope do. I wish you be one of them. The next Words suggest but very small Reason to believe it. 'But which in the Mouths of several of these Instructors convey a further Idea of *perfect Righteousness*, and a State free from Sin (evident Impossibilities.)' You take Care to preach, *a Change of Heart* and *Conversion to God*, but such we are to understand, as allows Men in the Commission of Sin, otherwise 'tis an evident Impossibility. Pretty Preaching and Exhorting, indeed! In what Manner however the *Methodists* understand and teach these Truths has been sufficiently shewn in my Account of their Principles and Doctrines. The same we have

have seen are not inconsistent with those of the *Church of England*; and I heartily embrace them. Wou'd God all Men did so.

Page 21st, You hasten to your second Proposition, under which you pretend to lay down, 'Such
' persuasive Inferences or Observations, as may possibly prevent all this Confusion and other notorious
' ill Consequences.'

The first is an Intreaty, 'of this Set of People
' to look into themselves with a little more Circumspection and Impartiality to examine the Prejudices of their Hearts, and what real Grounds
' they have to rebel against the *Canons* and *Articles* of the best of Churches.' Physician heal thyself; Pray, pull the Beam out of your own Eye. This Intreaty concerns not the *Methodists*, as being no *Violators*, but *Affertors* of them; at least in a fuller Manner, than the Generality of her *pretended Members* do.

In the next Paragraph, pregnant with a Variety of false Insinuations you beg --- 'of them to consider,
' how our Dissenting Enemies will triumph on this
' fresh Disunion.' When you or they can prove that the *Methodists* occasion a *fresh* Disunion by their present Conduct, both you and they may triumph.

' Industrious Trade also, in Consequence of so
' many constant Attendances on this new Model of
' Worshipping the CREATOR (as old however, as
' the Days of Our LORD and HIS Apostles) will
' become an idle Concern.' Sir, in my own, in others, and, I dare say, in your Parish also, the constant Attenders on this *new Model of Worship*, as you falsely call it, are more industrious in their Trade and other Occupations, and maintain their Families better than ever they did before.

But,

But, Sir, I make the following Appeal to your own Conscience, whether you don't believe that Trade receives more Obstruction and real Detriment, in one Week, from Numbers that run a-hunting; from Numbers more, that allow themselves invarious, idle Diversions, an Hour, two, or sometimes three, daily, for what is vulgarly call'd a Noon-sit, and from many yet more, who loiter away their precious Time on a Market-Day in your Town, in Drunkenness, Janglings, and divers ~~other~~ frivolous Matters, than from all that give the constantest Attendance to this New Model of Worship, in the Space of two or three Months. Admitting these People are in an Error, is not their Conduct rather than that of those others, more likely to bring a Blessing to your Trade? But supposing, that this Model of Worship, so contemptible in your Eye, be truly Christian, as, I hope, is evidently proved before, and consequently altogether agreeable to the Will of God, must not its Devotees be those Only, in whose Hands, by whose Means, and for whose Sakes God will prosper it?

Consider (say you in the next Place) how Family Affairs will suffer an inevitable Neglect. This is as groundless and disingenuous an Insinuation as the last. You seem willing to say any Thing, rather than say true. This requires a general Proof, for an Instance or two, in such a Case as this, amounts to no more than only to shew that the bad Behaviour of a few may blemish a good Cause, and the otherwise irreproveable Conduct of the whole. This is a common Device of Satan, and you seem as well in this, as in most you have said hitherto, mightily inclined to second *Old Harry*. But you only surmize what Family-Affairs will

will suffer. Remember, *will* is one Tense and *doth* is another. Do Family Concerns therefore, and that in a general Way, suffer, what you, as boldly, as basely, term an *inevitable Neglect*?

‘ A Neglect, you add, which may unfortunately prevent the Education of Children.’ What Education is here meant? Is it in *Literature*, in *Religion*, or which you seem most concern’d for, in *Trade*? Have any of the *Methodists*, who had aforetime designed to have given their Children a liberal Education, taken them from *School* since; or neglected to keep them constantly thereto? Or do they not mind to bring them up in Religion, in the *Nurture and Admonition*, and to the Praise and Glory of the LORD, so well as before. I doubt not, but upon an ingenuous Enquiry you will find that they do it much better: Yea, many will be found to do this now; that never did, nor perhaps ever wou’d, have done it, had they never followed the *Methodists*. How many in your Parish take the same Care, that these People do, in this Respect? Or lastly, do they not in general (for an Instance or two, as aforesaid, can be no Exception) teach and innure their Children to *Trade*, and Industry therein, as well, if not much better now than before? Surely then *Methodism* can in this Respect be no Occasion of the *Ruin of a rising Generation*. Away then, for Shame, with such malicious *Prognostications* and malevolent *May Be’s*.

The Substance of your next Paragraph might be readily granted: The *Methodists* deny not Learning and Education to be useful for the Purposes you mention, or that such Evils, as you intimate, might possibly attend the Want of them. Some Thing not unlike this has been in Hand before. But is this

this that you have said in this Place all that you intend by Learning and Education? No, we are to guess at something that better connects with the rest of your Discourse. And that we must gather out of the Margin; namely that they despise Learning and Education for the Uses of ‘demonstratively proving the Veracity of the Holy Scriptures; reconciling their apparent Contradictions; or explaining in a Masterly Taste, like a worthy Teacher, the Sacraments of the New Covenant. At this Distance of Time, Idioms also, Customs and national Proverbs are to be well known and digested for these Purposes; But how without the abovementioned Qualifications.’ The *Methodists* despise not Learning on these Accounts either.

This they believe, that Learning, even on these Accounts, is not as necessary in these Days, as formerly. There are so many Comments and Expositions upon the Old and New Testament, done by the most able Authors, both ancient and modern, that little more can, or need, be added for the Understanding of the Sacred Text. I think there are far too many already extant, insomuch, that thereby the genuine Sense in many Places is rather obscured, than illustrated: And this, I shou’d think, shou’d be a sufficient Warning, by the bye, not to lean too much upon humane Learning and Education in these Respects. For which Reason, the *Methodists*, as many truly wise and pious Men have done before them, prefer Experimental Divinity to all *Letter-learned Performances*, and esteem it to be the best Spring to practical Religion. The HOLY GHOST alone teaches, and the Heart learns this: The Other, Man teaches, and the

Head receives. In this all our wisest Rabbies and most sage Philosophers are mere Fools: And the most illiterate *Methodists*, brought up at the *Loom* or *Anvil*, quite outstrip and confound them; as I have before shewn. This *Learning* not all the *Universities* in *Europe* are able to teach. And yet no one without this, notwithstanding the Advantage of the most eminent natural and acquired Parts, ought to assume the *Office* of the Priesthood. This has been already taken Notice of.

‘ Believe me,’ say you in the next Words; But who can believe you after so many palpable Untruths? But, ‘ believe me the Pretence of Religion ‘ has perhaps occasioned the greatest Calamities, ‘ and served as a Cloke, even to the most inhumane Murders and Plunderings; the most insatiable Avarice and Lust.’ But which Way and by whom? This I’ve already shewn. I shall only add that in this, not only I, but any one, may believe you. You pretend to Religion, and so do all the Banditti you lately headed, and at the same Time have thro’ly convinced the World what Mischief and Confusion Pretences to Religion can make. You herein have full well proved, Sir, the Old Proverb to be true, *That a Parson’s Preaching and Life shou’d be all of a Piece.*

Therefore it can be no Reflection upon your Character, I hope, to quote your own Words in the Close of your Sermon, in this Place. ‘ I must beg ‘ Leave to assure you, that the Sense of Duty I ‘ owe to my God,’ (to my God too) Does not your Text tell you, *God is not the Author of Confusion but of Peace.* Pray, who is your God then? surely not this God: The God you serve, if we may conjecture from your Conduct, is a God
of

of Confusion : And who can this be but the *Devil* ? who, you know, is for this very Reason called *Diabolus*, (*a Scatterer abroad, or Maker of Confusion*) by the *Greeks* and *Romans*. But however, ' I must beg Leave to assure you, that the Sense of ' Duty I owe to my God, the Obligations I am ' under, not only as a regular Minister (regular indeed !) but as a rational Inhabitant (rational, there ' again ! *Risum teneatis, Amici ?*) to see honest ' Industry flourish instead of superstitious Idleness, ' will always give me true Courage (Poor Man ! --) ' to oppose to the uttermost Attempts (with your ' Leave, Sir, by the *Methodists* unattempted) so ' unnatural and unjust.' Thou art the Man ! That the *Methodists* are a disorderly People you have, indeed, over and over asserted, but never once proved. May it not therefore be adviseable to take your own Counsel. ' Let us beware, lest we take ' Superstition for Religion, the Degradation of humane Reason, the Weakness of the Brain, a ' Dream of the Night, (and let me add, *a Drum-Head at Colne-Cross*) terrifying indeed, where ' there is no Danger.'

' True Religion, you proceed, being a System ' of real Reason, will always stand the Test of a ' judicious Enquiry.' So it is, and so it will. And to this I freely submit my Account of the *methodistical Doctrines*. But one Thing seems all along wanting on your Part, and that is to let us know, what you call *true Religion* ; You have guessed well, indeed, at the Blessings attending it, but whilst that is wanting, this avails little.

In Page the 20th, one might have thought, that *Repentance, a Change of Heart and Conversion to God*, had meant at least, what most Moralists make

make of them, A turning from an evil to a good Life. But how far your Conceptions of Religion come short even of this, the next Paragraph informs us. ' True Religion was never intended to ' sower our Tempers, to give us a Melancholy ' Turn of Countenance, or even to deprive us of ' the decent Conveniences and innocent Amuse- ' ments of Life.' The very Language of an Epicure ! The Dialect of a Rake or Debauchee ! Doctrines adapted, to the very Purpose of promoting Licentiousness and Libertinism. 'Tis said, I confess, on all Sides, that the *Methodists preach People beside their Senses*. But you, it seems, choose another Way, viz. with the *Priests of Israel, to heal the Hurt of the Daughter of God's People slightly* *. To you, we are to suppose 'tis a grievous Offence, and an egregious Error, that these *Praters* teach, that no one must frequent *Ale-Houses, Fairs, Pastimes, or Diversions* of any Sort, upon Pain of eternal Damnation ; and that if Men *hunt, game, or play at Tables, Cards or Dice, &c.* they must go to *Hell*. ' By this Means ' they sower Mens Tempers, and deprive them of ' the decent Conveniences and innocent Amuse- ' ments of Life.' But you say also in these Cases ; *Peace, peace, when there is no peace* †. And thus as it is with the *People*, so it is with the *Priest*. By this we may plainly see what a Preacher of Repentance and Conversion you are, or rather how little you are acquainted with either. Had you ever experienced aright, the Weight and Burden of Sin, the Irfomness of Guilt, a wounded Spirit, the Wrath of God, the Condemnation and

Curse

* Jer. vi. 14.

† Ibid.

Curse, of His Law, and the fearful Apprehensions of Judgment to come: Had you ever felt what *David*, * the *Publican*, † or the *three thousand*, ‡ or the *Jaylor* did; || you wou'd scorn to talk so wildly, of a *soured Temper*, or a *melancholy turn* of Countenance. *Conviction*, or, which is the same Thing, *Repentance*, (to which I have spoken before) is necessarily attended, I must tell you, with such a Temper. Whoever are Strangers to this, are Strangers to true Conversion and Religion: But such as have experienced these Things, can no more dispense with what, 'tis but too evident, you call *decent Conveniences* or *innocent Amusements*, no, not a *Jest* or *vain Word*, than they can with the grossest Act of Murder or Adultery. And yet you have affirmed, ' We (as if you did) preach up Repentance, &c. as highly necessary.'

You proceed, ' rather let us look on the Great Deity, as the compassionate Father of Mankind.' Strange Divinity! These Words, if they mean any Thing, mean what is most impious and profane. You represent that HOLY ONE, WHO *is of purer Eyes than to behold Evil* §, as a compassionate FATHER to such as live in it, as ONE that connives at *innocent Diversions*, as you term it, and will never punish for them; though nothing be more certain from His own Words than the Contrary **. This delusory Doctrine has caused many poor Men on a *dying Bed* to look back upon a Life, thus spent, as no bad one; or of the least dangerous Consequence to their eternal Welfare; nor are they, as they ought to be, exhorted by their *Ghostly*

* Pl. i. 6.

† Luk. xviii. 13.

‡ Acts ii. 37.

|| Acts xvi. 29.

§ Heb. i. 15.

** Eccles. xi. 9.

Ephes. v. 4.

Fathers to repent thereof, upon Pain of their everlasting Ruin. Or shou'd they *conscientiously* or *cursorily* mention these Follies, 'tis commonly pass'd by, With an Oh! "God is not extream to mark what is done amiss; He will never enter into Judgment with you on these Accounts; they are frivolous Trifles, or rather such beneficial Recreations to humane Life, as God does rather approve, than blame us for." Yes, O blind Leader of such *Blind*, the ALMIGHTY, WISE and JUST God, I again aver, will as certainly and everlastingly, if not, as severely, punish the smallest Vanity or Diversion, as the most heinous and atrocious Parricide. Good LORD deliver us from such *Soul-Physicians* as these be! How must Satan and Hell be beholden to such! What Numbers, may we greatly fear, are thus decoyed into that *bottomless Lake, where the Worm dyeth not, and the Fire is never quenched!** It is shocking to hear that that very Compassion and Mercy, which principally moved God to send HIS ONLY BEGOTTEN SON into the World to save us from eternal Death, shou'd be made use of as an Argument to involve us in it. Thus much in Answer to your Sermon. If any Thing may seem to be spoken with too much Warmth, impute it not to Anger, or Want in any wise of Charity and Benevolence; but to a Well-meant Zeal for the *Truth as it is in JESUS*, and its Votaries; if you will not, you are welcome to do as you please. What I desire to add more is only a few general Observations upon *Methodism*, and a Word of Exhortation to all Sorts of People.

Methodism, so call'd by Way of Reproach, is a compleat System of Gospel-Truths, and a perfect

* Mar. ix. 44.

Summary of Reformation-Principles. The more ingenuously and attentively Men search into it, the more evident and undeniable will this appear. It therefore needs must, and accordingly does, gain the Esteem and Approbation of *many of every Denomination*. Notwithstanding the general Opposition made to it on all Sides, it daily gains Ground. It's Progress, considering how few Years it is since its first Appearance, is surprizingly extensive. It has all the Marks and Indications of a Divine Work. It ascribes the Total of Man's Salvation, to the mere *free Grace* of GOD, the *sole merits* of CHRIST, and the *Operation* of the HOLY GHOST. It makes *Faith* the *Instrument*, *JESUS's Blood* the *Cause*, and *the SPIRIT* the *Discoverer of our Justification*. It attributes our Sanctification wholly to this Heavenly PARACLETE. It makes CHRIST the *Alpha* and *Omega*, the Author and Finisher of our Faith. Its Sect is every where spoke against. It holds forth, not the Form merely, but the Life and Power of Godliness also.

Now may we hope, Sir, that the Knowledge of the LORD, as the Prophet speaks, or Righteousness, even the Righteousness which is of GOD*, by Faith in CHRIST, and *Love* and *Joy in the HOLY GHOST*†; the pure Religion of the *Anointed One*, shall *fill the Earth, as the Waters cover the Sea*‡. Nay, from the wonderful Circumstances of this blessed Work, the general Disposition of Mankind to listen to it, as aforesaid, and the free uninterrupted Access it has made into various Kingdoms and Countries of late, there

is

* Rom. x. 3. Phil. iii. 9.

† Rom. xiv. 17.

‡ Hail. xi. 9.

is Reason to believe, that, in *St. Paul's* Words, the *Salvation* (now) of the *Gentiles* will provoke the *Jews to Jealousy*, to forebode that the Time of their Call to embrace the Gospel is near at Hand, and that that *Blindness in Part*, as the Apostle speaks, " which hath happened to Israel until the Fulness of the Gentiles be come in (and this seems to be the Period for it) is now near an End; and so all Israel shall be saved. *

I desire Leave, in the last Place, to give a Word or two of Advice and Exhortation to all Sorts of People; And to you first I address myself, who are already Christians, that is, *know* Our SAVIOUR, *have Peace with God through HIM, and rejoice in the Hope of the Glory of God.* Adhere stedfastly to our *Establish'd Church* all your Days, if you have been brought up in Her Communion. For this, you know, is altogether consistent with your Principles: A true *Methodist* is no other than a true Member of the Church; nor does Methodism make any Schismatics. Are you *Dissenters*? 'Tis still the same. You are now more than ever establish'd upon the main Plan of your respective Denomination, and therefore ought not to separate yourselves from your own Communion, in any wise, on this Account. But be sure you neglect not your *Band, Class, or Society-meetings.* Attend publick Exhortations, as constantly, as you possibly can; and plead no Excuses for your Absence on any of these Occasions, but such as your Conscience tells you, God will dispense with at the great Day of Judgment. Place not *Religion in Opinion*, nor imagine that what you *know*, but what you *are*, if you *are* what you *shou'd be*, declares you a *Christian*: The

* Rom. xi. 25, 26.

former makes you *miserable*, the latter *happy* indeed. *Faith*, remember, is *Feeling*; *Religion* a *Reality*, and the Word of God the Soul's *Food* and *Nourishment*. Hear it therefore for *Soul-feeding*; meditate much upon what you *read* and *hear*. Meditation may be call'd the Soul's *Chewing*: And as Experience tells us, that the better we chew our Meat, the better it digests and nourishes our Bodies; in like Manner thro' close Meditation does the Word benefit our Souls. Never think you have heard it to Purpose, if you feel not the Power and Virtue of it in your Hearts. One of our *Homilies* speaks after this Manner: "Not He, that reads most, profits most; but He, that is most turned into what he reads, and is most inspired with the HOLY GHOST*." Was not this the Holy Psalmist's Practice and Experience, *Pf. 119*. Meditate frequently upon your natural and fallen Estate, and every miserable Circumstance thereof; but particularly upon the Life, Death and Sufferings of Our Dear SAVIOUR. These Meditations will conduce much to the humbling of your Hearts, (a Thing, we are, notwithstanding the Advantages of Grace, too, too remiss in,) and to the Glory of God, who hath done so great Things for your Souls through His Only Begotten and Beloved SON: Yea, the more you do thus, the more will you discover of the abundant Grace and Mercy of God in pardoning you; and the more will your Love and Obedience encrease towards HIM. Divert yourselves, especially at such Intervals as you are freest from Conflict and Temptation, as the Apostle directs, in Psalms and Hymns, and Spiritual Songs, singing with Grace in your

* Hom. of Exhortation to reading the Holy Scripture, Pt. 1st.

Hearts to the LORD*. For if any be merry, says *St. James*, let him sing Psalms †. Prayer also must be a continual Exercise. Remember the Apostle's Advice, *Be instant in Prayer ‡, continue in the same ||*, and that *without ceasing §*, especially in Seasons of Temptation: Yea, even then, when, as it often happens, you feel the greatest Indifference and Aversion to it. Prayer must not be declined at such Times by any Means; 'Tis one most intimate Part of your Communion with God; as well as a *making your Requests known to Him***. And if the Devil can interrupt and break off this Intercourse with the ALMIGHTY; he will; because he very well knows, that a Declension from Prayer, is always attended with a Suspension of Blessings, and that you have scarcely more Need of the Divine Assistance at any Time than now. And though the Indifference, I am here speaking of, be never so great, infomuch that you can hardly utter a Word with your Lips, nor perceive the least Motion of your Heart thereto; yet, the Soul, if you observe attentively, is all the while uneasy, grieves that it cannot pray, yea, grieves that it cannot grieve to pray, and languishes for Want of Enlargement therein. This Uneasiness you may assure yourselves is the Spirit's *Conatus*, if I may so speak, to pray; and this *Conatus*, or anxious Desire after Liberty to Prayer, is indeed the best of Prayer. Stick fast to it: Hold you there and all will be well: Your Intercourse with Heaven shall shortly be open'd again. Observe all the Ordinances of God diligently, and particularly that of the LORD's Supper. A

* Col. iii. 16.

† Jam. v. 13.

‡ Rom. xii. 2.

|| Col. iv. 2.

§ Thes. v. 17.

** Phil. iv. 6.

present Blessing attends it. If You sit down in Faith to the Holy Table, You then, as really eat the Flesh of CHRIST and drink His Blood spiritually; as You do the Bread and Wine bodily: And the same nutritive and refreshing Virtue will You experience the Soul to receive from those, as the Body from these.

Consider seriously the manifold and mighty Obligations you are indispensably under to live to the Praise and the Pleasure of that All-great, All-glorious, and All-gracious LORD and SAVIOUR, WHO hath done so great Things for You, as through His *Righteousness* and *Blood-shedding* only, to redeem You from all Your Iniquities; to ransom You from eternal Wrath and Damnation; to *seal* you with HIS HOLY SPIRIT *unto the Day of Redemption* *; *to sanctify and cleanse You thereby from all Filthiness of Flesh and Spirit, to perfect Holiness in the Fear of God* †, and *to make You meet to be Partakers of the Inheritance of the Saints in Light* ‡. O, I beseech You again and again, consider and lay deeply to Heart, how indispensably obliged You are on these, and innumerable other important Accounts, by Thought, Word, and Deed in Heart, Lip and Life, to live solely to His Glory all the Days of your *appointed Time, until your Change come*. Remember, Dear Brethren, and Sisters, Remember, *You have laid your Hands to CHRIST's Plough*, and are by no Means *to look back* ||: If you do, HIS OWN Mouth has expressly declared, *that you are not fit for His Kingdom* §. Pray,

* Ephes. iv. 30.

† 2 Cor. vii. 1.

‡ Col. i. 12.

|| Luke ix. 62.

§ Luke xvii. 32.

Pray, *Remember Lot's Wife; and that it is he alone, that endureth to the End, shall be saved**. Can any Thing be more reasonable than to devote the small Remains of Life allotted us here, to His Service? Who has ^{of}more Mercy and free Grace given to us to be His Only Beloved Son's *Members*, His Own *Ghildren*, and the *Heirs* of eternal Glory, and that even in His OWN *Presence* where there is *Fulness of Joy*, at WHOSE *Right Hand* are *Pleasure for evermore*†. If ye love ME, keep my *Commandments*‡. Love is the Main-Spring of Obedience; and this must consist not only in doing, but in suffering. Bear the Cross therefore and follow your LORD, counting it all Joy to suffer for His Sake: Think it not strange concerning the *fiery Trial* that must try you. Our LORD, the Glorious Captain of our Salvation, "for the Joy that was set before HIM, endured the Cross despising the Shame, and is (now) set down at the right Hand of the Throne of God||. Marvel not, my Brethren, (says St. John) if the World hate you§." 'Tis a Sign you are the Children of God, if the World hate you for the Profession of CHRIST. If the World hate you, says Our SAVIOUR, ye know that it hated me, before it hated you. If You were of the World, the World wou'd love his own; but because Ye are not of the World, but I have chosen you out of the World, therefore the World hateth You**.

And as you are desired to testify your Love to our Dear SAVIOUR, not only by doing, but suffering, all Things for His precious Name and blessed Gos-

* Matt. x. 22.

† Ps. xvi. 16.

‡ Jo. xiv. 15.

|| Heb. xii. 2.

§ 1 Joh. iii. 13.

** Jo. xv. 18, 19.

pel's Sake. So be careful to give none Offence to any Man, that the Truth as it is JESUS be not blamed. There is nothing more scandalous and deservedly ridiculous than a disorderly Professor of the Gospel. One single Instance of Immorality in such a One does not only bring His whole Conversion to be suspected of Hypocrisy, but a general Contempt upon our most Holy Religion, and upon all that sincerely and irreproveably profess it. Indeed, the Evils consequent upon our Miscarriages are both many and monstrous, and therefore as you value GOD's Love to you, and tender His Honour, I beseech you, I ~~must~~ earnestly beseech you, " so to
 " let your Light shine before Men, that they seeing
 " your good Works may glorify YOUR FATHER, which is in Heaven *. Consider, not only the Reasons I have just before offered, to enforce your Obligation to such Circumspection; but consider withal that the Eye of both GOD and Men are upon You continually: He looks at the Heart, and they at the Habit. In a Word therefore, give all Diligence, (in the Words of St. Peter) I beg of you,
 " to add to your Faith, Virtue; and to Virtue,
 " Knowledge; and to Knowledge, Temperance;
 " and to Temperance, Patience; and to Patience,
 " Godliness; and to Godliness, Brotherly Kind-
 " ness; and to Brotherly Kindness, Charity; for if
 " these Things be in You, and abound, they make
 " you, that ye shall not be barren, or unfruitful
 " in the Knowledge of our LORD JESUS CHRIST.
 " Finally Brethren, whatsoever Things are true;
 " whatsoever Things are honest; whatsoever Things
 " are just; whatsoever Things are pure; whatso-
 " ever Things are lovely; whatsoever Things are

" of

“ of good Report: If there be any Virtue, says
 “ St. Paul, and if there be any Praise, think of
 “ these Things: These Things which Ye have
 “ both learn’d, and receiv’d, and heard, and seen,
 “ do, and the God of all Peace shall (undoubtedly)
 “ be with You *.”

My next Advice is to you, who are awaked to see your Sin and Shame and Guilt before God, are heavy laden with the Sense of it, and have not yet found Deliverance, Rest and Peace through Faith in the Blood of Jesus. Though you have not yet *tasted*, in the Psalmist’s Words, that *the LORD is Gracious*, this shou’d not discourage You. Your present Distress of Soul is the Work of the LORD. To HIM alone it belongs to convince, as well as to convert, Conviction is not only necessarily previous to Conversion, but expressly attributed to the Office of the HOLY SPIRIT. “ When the COMFORTER is come, says our LORD, He will reprove (in the Margin of our Bible, convince) the World of Sin (first, then) of Righteousness, and (lastly) of Judgment †. Be sure, if you *feel* but the least Concern upon your Conscience for Sin, Your *Day of Grace* is not yet *past*; that that Dear LORD, Who takes Pleasure in shewing Mercy, still waits to be Gracious, and that the deeper You are effected with Compunction, Terror and Dispair, the nearer are You to the Day of your Redemption. Take the following Counsel in your present Circumstances. Be diligent in the Use of the Means of Grace. Give as constant Attendance, as You possibly can, to hearing the Word and Exhortation. Meditate much, and digest well what you hear. Do the same by what You read. converse chiefly with such as are *justified*,

* 2 Pet. i. 5, 6, 7, 8.

† Phil. iv. 8, 9.

fied, and have received Remission of their Sins; which is the same Thing, as afore shewn, or in St. Paul's Words, *have Peace with God through our LORD JESUS CHRIST* *. These Men, as *Experience* in this, as well as other Matters, is allowed to be the best *Master*, will always give you the best Instruction and most Satisfaction. Indeed, such only can do it: 'Tis in no Man's Power besides: Therefore, I urge it again, be much in the Company, and alway upon the Enquiry, of such People. The Reason is obvious; Because they have been in the very same, or the like Condition before you.

If, as above hinted, Your Convictions encrease, and your Condition grows apparently more and more desperate, infomuch that, at last, you are brought to the very Brink of Dispair, feeling the Wrath of a just God heavy upon you, all Prospect of Mercy and Salvation vanish'd, and no Signs, or Glimpse, of any Thing remaining, save a certain fearful looking for of Judgment and fiery Indignation; You are then upon the Threshold of Mercy, and the *Day of your Redemption draweth nigh* †. Shortly shall you hear the SAVIOUR'S Voice: "Sons, be of good Cheer, Your Sins are forgiven you ‡." Shortly shall you experience the Life, Virtue and Comfort of the REDEEMER'S Blood in your Heart. Shortly shall you receive the HOLY GHOST, which shall dwell *with You and in You* for Ever ||, if you *grieve Him not* §. In a Word; Shortly shall you feel CHRIST'S Kingdom set up within you; and that it is, as St. Paul hath experimentally and truly

* Rom. v. 1.

† Rom. v. 1.

‡ Mar. ii. 5.

|| John xiv. 16, 17.

§ Ephel. iv. 30.

affirmed, " Righteousness and Peace and Joy in
 " the HOLY GHOST *, and shall rejoice in the
 " Hope of the Glory of God †." In this Condi-
 tion, you will find yourselves frequently and severely
tempted by the Devil with *blasphemous*, and *evil*
 Thoughts and Imaginations, which will greatly di-
 stress your Souls, and add no little to the Weight
 of your Convictions. Enemies will be raised a-
 gainst you on all Sides ; Your Bosom Friends will
 become your most implacable Adversaries ; Your
 bitterest *Foes will be those of your own Household*,
 and they that *eat of your Bread, will lift up*
their Heel against You. They will call You Me-
 lancholicks and Madmen, and what not, and *say*
all Manner of Evil against You. All this origi-
 nally proceeds from the Artifice and Malice of the
 Devil. And no wonder ; Because, he perceives, he
 is now in Danger of losing You. Sometimes Satan
 will take another Way of deluding you, and that
 is, by infusing into your Breasts a Fear of Scandal
 and Shame and Suffering for the Sake of what you
feel ; and at other Times he will labour to delude
 You, by exciting now and then strong Desires af-
 ter the good Things and Pleasures of the World
 in your Minds. And one *Device* more, among
 the many, that might be named, which I shall
 mention, as made use of by the wicked one, in
 this Case, is the Flattery and friendly Speeches
 of your Friends and Relations : A Father's fine
 Promises, and a Mother's, or a Wife's Tears,
 are dangerous Wiles, and but too often fatal De-
 lusions. In the Beginning of your Convictions,
 before Your Hearts are deeply wrought upon, any
 of

* Rom. xiv. 17.

† Rom. v. 2.

of the Devices aforefaid, eſpecially the two laſt, as Satan very well knows, will eaſily *ſtiſte* and *quench* your Concern, and draw You back. Nor are You ever ſafe, though the Danger may be ſomewhat leſs, in deeper Conviction, ſo long as You are ſhort of a ſure Hope and Conſolation in CHRIST.

Pray, be careful and watchful over Yourſelves herein. You are in the Way to CHRIST. O that You may come forward, however *labouring and heavy laden*, 'till CHRIST, as HE hath graciously promiſed (and can HE lye?) *ſhall give you Reſt* *. If You draw back, 'tis ten to one You are never called again, My Soul, ſays the LORD, *ſhall have no Pleaſure in Him* †. Wo be to You, I had almoſt ſaid; better were it for You, may You Yourſelves fear, *if You had never been born*. Pray, remember Lot's Wife ‡.

I addreſs myſelf in the next Place to the Moral and Virtuous Part of Mankind. Theſe generally make themſelves, as I have afore ſhewn, their own Saviour, and their good Lives meritorious of eternal Salvation and Happineſs. And they are reducible to two Sorts: Either ſuch as have always lived in a *ſtrictly devout and religious* Way; or are lately turn'd to this from an *irreligious* and *vicious* Life: But whether be the Caſe, the Conſequence is much the ſame. You are all in the ſame common Danger of Damnation, if the Goſpel be true: For this only ſets forth JESUS CHRIST for the ſole Way, Truth and Life, aſſuring us, " that no Man can come to the FATHER, but

* Matt. xi. 28.

† Heb. x. 38.

‡ Lu. xvii. 32.

“ by HIM * ; and that there is none other Name
 “ under Heaven among Men, whereby we must
 “ be saved † . ” Every one therefore, and parti-
 cularly such as these, that trust in another Thing,
 shall be *damn'd*. Alas, You think You are Con-
 verts and Christians ! I have said enough, I hope,
 in its Place before to convince You of your Error.
 In a Word ; You that have been virtuously disposed
 from Your Youth up, imagine You never needed
 a Conversion ; and You that have reformed,
 conceit that Conversion is Nothing, but turning
 from a bad to a good Life. The true and only Con-
 version, be it known unto you, is turning to the LORD.
 When you turn from a vicious to a virtuous
 Course, You are but turned from the Service of the
Devil to the Service of *Yourselfes* ; that is, from
 one *Devil* to another. For of us, who think we
 do good, “ there is none that doth so, no not one ; †
 “ are we not naturally earthly, sensual, devilish ? †
 “ Are not all our Righteousness filthy Rags ? § ”
 And what is it but to serve Ourselves, when we
 hope thereby to save Ourselves ? And what is it
 but to save Ourselves, when we look in any wise
 to obtain Remission of Sins, the Favour of God,
 and eternal Life by what we do ? Is it not evident,
 as afore-shewn, that such good Livers are in as
 bad, if not in a far more dangerous and damnable
 State, than those who serve the Devil in all Man-
 ner of Sensuality and Vice : This cannot, but the
 other may, blind you : And the more blind a Man's
 Condition makes him, the more dangerous and fa-
 tal may it prove to him. Thus it was with the
Scribes and *Pharisees* of old ; and thus it is with
 you

* Joh. xiv. 6. † Jo. xiv. 6. Acts iv. 12. ‡ Psal. xiv. 2.
 § Jam. iii. 19. § Isa. lxiv. 6.

you and all of your Way of thinking. Pray, reflect seriously upon your Case: Read and examine diligently the Gospel, and next to it, the Homilies, 39 Articles, Catechism and Liturgy of our Church; or, if you are Dissenters, your own Catechisms, &c. You will find, as the Apostle says, *You can neither will nor do* * ; and that whether you once sin actually, or never, you are damn'd for ever. Hear these Preachers, and all that bring the same Message with them. It is sound, Orthodox and Evangelical, and you shall never perish. One main Part of it being to turn from your own Righteousness, to lay Hold of the SAVIOUR'S Righteousness, and so to be saved. *Go ye, I pray, and do likewise.*

My last Advice is to the Wicked, Vicious and Profane Sort. "If the Righteous can (so) scarcely be saved, where, as the Holy Apostle asks, shall the Ungodly and Sinner appear? †" Though they have a chimerical Gourd to cover them; yet you, alas, have nought at all to trust to, or boast of; You must be obliged to plead guilty at first to the Charge of an All-righteous and just Judge, stand speechless, and tacitly submit to a Sentence of Punishment, not only eternal, but adequate to all your Sins at the last Day: And how soon this, or the Hour of Death may surprize you, you know not; when this Punishment "Snares, Fire and Brimstone, Storm and Tempest shall be rained on you for ever ‡." Pray, "How will you dwell in eternal Fire? How will you dwell with everlasting Burnings? ||" Consider further, when you have dwelt therein, as many thousands of Years, as there have been Blades of Grass upon the Earth,

* Phil. ii. 13.

† 1 Pet. iv. 18.

‡ Ps. xi. 7.

|| Isai. xxxiii. 14.

Earth, from the Beginning of the World to this Day, or to the End of it, you are not one Moment nearer the End of your Torment, than when you were at first cast into it. Consider withal, the Intensity, as well as Duration thereof. All this Time your Souls and Bodies must lie in those Flames a Thousand Times hotter than the hottest Bar of Iron in a Forge. O consider this, all you that indulge yourselves “in the Lust of the Flesh, the “Lust of the Eye, and the Pride of Life *, who “are (continually) making Provision for the Flesh “to fulfil the Lusts thereof †, and working all “Uncleanness with Greediness ‡.” Are you content to *enjoy* (these) *Pleasures of Sin for a Season* ||, and then to *consume, perish, and come to a fearful End* §. Consider again how our Gracious God, rather than see *Iniquity* become thus your *eternal Ruin*, hath sent His SON, His Only Begotten SON into the World to save Sinners, the Chief of Sinners repenting and believing in HIM. Consider seriously what this Dear REDEEMER endured from His *Cradle* to His *Cross*, *when He bore the Iniquities of You all*. And in this SAVIOUR consider, how tenderly and compassionately HE calls by the *Prophet*, “Seek “ye the LORD while HE may be found, call “ye upon HIM, while HE is near. Let the “Wicked forsake his Way, and the Unrighteous “Man his Thoughts : And let him return unto “the LORD, and HE will have Mercy upon “Him, and to our GOD, for HE will abundantly “pardon **.”

* 1 Jo. ii. 16.
|| Ephes. iv. 19.

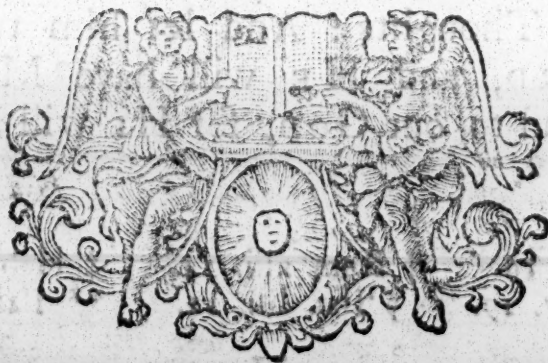
† Rom. xiii. 14.
§ Isai. liii. 11.

‡ Heb. xi. 25.
** Isai. lv. 6, 7.

Repent, and believe the Gospel*, Believe and repent (and what this Repentance is, I hope, you may learn from the Premises) *and ye shall be saved*†. If repenting ye believe in the *Blood and Righteousness of Our SAVIOUR*, that Instant, tho' you have been never so vilely wicked before, ye shall be *saved*; that is, *Your Sins shall be forgiven that Moment*, and everlasting Glory shall be your Portion and your Happiness. When those, who seek for Salvation through a diligent and circum-spect Obedience to the Law of God, and resolutely labour to fulfil it to that very End, shall perish for ever. Has not the LORD spoke it? *Publicans and Harlots shall enter into the Kingdom of GOD before such*||. And again, *I say unto you, that many shall come from the East, and from the West, and from the North, and from the South, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven: But (mark the next Words) the Children of the Kingdom shall be cast out into outer Darkness, there shall be weeping and gnashing of Teeth*§.

* Mar. i. 15. † Acts xvi. 31. || Matt. xxi. 31.
 ‡ Matt. viii. 11, 12. § Luk. xiii. 28, 29.

F I N I S.





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